

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part I

1

Rs. 3/-

NEW PALI COURSE I AND II HIGHER PALI COURSE

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*Secretary, Educational
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THE NEW PALI COURSE PART I

BY

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AGGĀRĀMA, AMBALANGODA

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To
THE MEMORY
of
RUBEN LANGE

OF LOCARNO, SWITZERLAND

who earnestly wished me to produce such a book as this.

FOREWORD

BY

DR. G. P. MALALASEKARA

University College, Colombo

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvatarāṇa*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. MALALASEKARA.

University College, Colombo.

17th June, 1937.

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PREFACE

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. **Pali is older than classical Sanskrit**, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers

according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma ; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled *Pāli-bhāṣhāvatarāṇa* (I, II, III) in Sinhalese to teach Pali grammar and composition to beginners. It was a success ; the demand for the first book necessitated the publisher to bring out three editions of it within eleven years from 1923 to 1934*.

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them ; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on

* Now it is in the eleventh edition.

the Sinhalese one : “ This is a book for teaching Pali to beginners through the medium of Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want . . . We should recommend it for use in schools as an introduction to the study of Pali ”

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume ; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA.

Aggārāma,

Ambaiangoda,

15th June, 1937.

TABLE OF CONTENTS

	PAGE
Foreword	vii
Preface	ix
The Alphabet	1
Pronunciation	2
Parts of Speech	3
Gender, Number and Case	3
Declension of Nouns	5
Conjugation of Verbs	8
Conjugation of the Root “ Paca ”	8
Different Conjugations	10
The Seventh Conjugation	11
Masculine Stems ending in i	13
Past Tense	16
Personal Pronouns	18
Future Tense	21
Masculine Nouns ending in ī	21
Masculine Nouns ending in u	23
Adjectival Nouns ending in u	26
Masculine Nouns ending in ū	27
Adverbs of time	28
Declension of Feminine Nouns	30
The Imperative	31
The Optative or Potential	31
Feminine Stems ending in i	33
Feminine Stems ending in ī	34
Indeclinable Past Participle	35
Feminine Nouns ending in u	38

	PAGE
Adverbs of Place	39
Neuter Gender	41
The Infinitive	42
Neuter Nouns ending in i .. \ ..	44
Neuter Nouns ending in u	45
Some more Particles	45
Classification of Nouns	48
Pronouns	49
Adjectives (Pronominal)	50
The Demonstrative Pronoun “ Ta ”	51
The Demonstrative Pronoun “ Ima ”	52
The Verbal Adjectives or Participles	55
The Present Participle	55
Past Participles	59
“ To ” in the Sense of Ablative	60
Adjectives	62
Numerals	66
Declension of Numerals	68
Ordinal Numerals	71
Adverbs	74
Syntax	76
Order of a Sentence	76
Concord	77
How to Enlarge and Analyse a Sentence	79
Passive Voice	83
Passive Participles	87
Causal or Causative Verbs	90
The Vocabulary—	
Pali-English	93
English-Pali	108

THE NEW PALI COURSE

FIRST BOOK

THE ALPHABET

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

VOWELS

a, ā, i, ī, u, ū, e, o

CONSONANTS

k, kh, g, gh, ñ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṇ.

2. Of the vowels a, i, u are short ; the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. *Mettā*, *Setṭhī*, *Okkamati*, *Yottamī*.¹

1. Vide Book II for further treatment of letters.

3. PRONUNCIATION

a	is pronounced like a	in <i>what</i> or
		u in <i>hut</i>
ā	„ „	a in <i>father</i>
i	„ „	i in <i>mint</i>
ī	„ „	ee in <i>see</i>
u	„ „	u in <i>put</i>
ū	„ „	oo in <i>pool</i>
e	„ „	a in <i>cage</i>
o	„ „	o in <i>no</i>
k	„ „	k in <i>kind</i>
kh	„ „	kh in <i>blackheath</i>
g	„ „	g in <i>game</i>
gh	„ „	gh in <i>big house</i>
ṇ	„ „	ng in <i>singer</i>
c	„ „	ch in <i>chance</i>
ch	„ „	ch h in <i>witch-hazel</i>
jh	„ „	dge h in <i>sledge-hammer</i>
ñ	„ „	gn in <i>signore</i>
ṭ	„ „	t in <i>cat</i>
ṭh	„ „	th in <i>ant-hill</i>
ḍ	„ „	d in <i>bad</i>
ḍh	„ „	dh in <i>red-hot</i>
ṇ	„ „	kn in <i>know</i>
t	„ „	th in <i>thumb</i>
th	„ „	th in <i>pot-herb</i>
d	„ „	th in <i>then</i>
dh	„ „	dh in <i>adherent</i>
ph	„ „	ph in <i>uphill</i>
bh	„ „	bh in <i>abhorrence</i>
y	„ „	y in <i>yes</i>
s	„ „	s in <i>sight</i>
ṇ	„ „	ng in <i>sing</i>

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

PARTS OF SPEECH

4. In English there are 8 parts of speech. They are all found in Pali, but the Pali Grammarians do not classify them in the same way. Their general classification is :

1. *Nāma* = noun
2. *Ākhyāta* = verb
3. *Upasagga* = prefix
4. *Nipāta* = indeclinable particle.

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

Gender, Number and Case

5. There are in Pali as in English three genders and two numbers.

GENDER :	(1) <i>Pullīṅga</i>	= Masculine
	(2) <i>Itthilīṅga</i>	= Feminine
	(3) <i>Napumsakalīṅga</i>	= Neuter
NUMBER :	(1) <i>Ekavacana</i>	= Singular
	(2) <i>Bahuvacana</i>	= Plural

6. Nouns which denote males are masculine ; those which denote females are feminine ; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadī* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders ; *Pāsāṇa* and *Silā* are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. *geha* (house) is masculine and neuter, *kucchi* (belly) is masculine and feminine.

Therefore it should be remembered that gender in Pali is a grammatical distinction existing in words ; it is called *grammatical gender*.

7. There are eight cases, namely :

1. *Paṭhamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatīyā* = Ablative of agent and
(b) *Karaṇa* = Ablative of instrument
4. *Catutthī* = Dative
5. *Pañcamī* = Ablative of separation
6. *Chatthī* = Possessive or Genitive
7. *Sattamī* = Locative
8. *Ālapana* = Vocative

The Ablative in English is here divided into *Tatīyā*, *Karaṇa* and *Pañcamī*. But, as *Tatīyā* and *Karaṇa* always have similar forms both of them are shown under “Instrumental”. Where only the “Ablative” is given the reader must understand that all (3) forms of the Ablative are included.

DECLENSION OF NOUNS

8. Nouns in Pali are differently declined according to their gender and termination.

Nara is a masculine stem, ending in—*a*.

It is to be declined as follows :—

	SINGULAR	PLURAL
<i>Nom.</i>	Naro = man	Narā = men
<i>Acc.</i>	Naraṇ = man	Nare = men
<i>Ins.</i>	Narena = by, with or through man	Narebhi ; narehi = by, with or through men
<i>Dat.</i>	Narāya ; narassa = to or for man	Narānaṇ = to or for men
<i>Abl.</i>	Narā ; naramhā ; na- rasmā = from man	Narebhi ; narehi = from men
<i>Gen.</i>	Narassa = of man	Narānaṇ = of men
<i>Loc.</i>	Nare ; naramhi ; na- rasmiṇ = on or in man	Naresu = on or in men
<i>Voc.</i>	Nara ; narā = O man	Narā = O men

Some of the stems similarly declined are :—

<i>Purisa</i> = man	<i>Buddha</i> = the Enlightened One
<i>Manussa</i> = human being	<i>Dhamma</i> = doctrine
<i>Hattha</i> = hand	<i>Saṅgha</i> = the community
<i>Pāda</i> = leg ; foot	<i>Āloka</i> = light
<i>Kāya</i> = body	<i>Loka</i> = world
<i>Rukkha</i> = tree	<i>Ākāsa</i> = sky
<i>Pāsāṇa</i> = rock ; stone	<i>Suriya</i> = sun
<i>Gāma</i> = village	<i>Canda</i> = moon

Magga = path*Putta* = son*Kumāra* = boy*Vāṇija* = merchant*Cora* = thief*Mitta* = friend*Dāsa* = slave*Bhūpāla* = king*Kassaka* = farmer*Lekhaka* = clerk*Deva* = god ; deity*Vānara* = monkey*Vihāra* = monastery*Dīpa* = island ; lamp*Mañca* = bed*Āhāra* = food*Sīha* = lion*Miga* = deer ; beast*Assa* = horse*Goṇa* = ox*Sunakha* = dog*Varāha* = pig*Sakuna* = bird*Aja* = goat*Kāka* = crow

9. Inflections or case-endings of the above declension are :

CASE	SINGULAR	PLURAL
<i>Nom.</i>	o	ā
<i>Acc.</i>	ṇ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaṇ
<i>Abl.</i>	ā : mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaṇ
<i>Loc.</i>	e ; mhi ; smiṇ	esu
<i>Voc.</i>	a ; ā	ā

The last vowel of the stem should be elided before an inflection which begins with a vowel.

Exercise 1

TRANSLATE INTO ENGLISH

1. Manussānaṇ. 2. Purise. 3. Hatthaṇ. 4. Pādamhi.
5. Kāyena. 6. Buddhesu. 7. Dhammaṇ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhasa. 11. Ākāsenā. 12. Bhūpā-
- lebhi. 13. Devā. 14. Candaṇ. 15. Gāmasmā. 16. Go-

nāya. 17. Sīhānaṇ. 18. Asso. 19. Sakuṇa. 20. Mañcasmin.

TRANSLATE INTO PALI

1. The dogs. 2. Of the hand. 3. On the men. 4. From the tree. 5. In the islands. 6. With the foot. 7. By the hands. 8. To the lion. 9. Of the oxen. 10. From the birds. 11. By the king. 12. O deity. 13. To the sun. 14. In the sky. 15. Through the body. 16. On the bed. 17. Of the moons. 18. In the world. 19. The monkey. 20. Through the light.

Exercise 2

TRANSLATE INTO ENGLISH

1. Purisassa goṇo. 2. Manussānaṇ hatthā. 3. Ākāsamhi sakuṇā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaṇ pādā. 7. Rukkhe sakuṇo. 8. Pāsāṇamhi goṇo. 9. Lokasmiṇ manussā. 10. Bhūpālassa dīpā.

TRANSLATE INTO PALI

1. The body of the ox. 2. The bird on the tree. 3. The island of the world. 4. With the feet of the man. 5. By the hand of the monkey. 6. Of the birds in the sky. 7. In the doctrine of the Buddha. 8. The villages of the king. 9. The birds from the tree. 10. The horse on the path.

REMARK

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective “ta” (that) may be used for the definite article, and “eka” (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

CONJUGATION OF VERBS

10. There are three Tenses, two Voices, two Numbers, and three Persons in the conjugation of Pali verbs.

TENSE

1. *Vattamānakāla* = Present Tense
2. *Atītakāla* = Past Tense
3. *Anāgatakāla* = Future Tense

VOICE

1. *Kattukāraka* = Active Voice
2. *Kammakāraka* = Passive Voice

PERSON

1. *Paṭhamapurisa* = 3rd Person
2. *Majjhimapurisa* = 2nd Person
3. *Uttamapurisa* = 1st Person

The first person in English is 3rd in Pali.
Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous Tenses in Pali ; therefore only the indefinite forms are given here.

—————

Conjugation of the Root ‘‘ paca ’’ (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

SINGULAR

PLURAL

3rd (So) <i>pacati</i> = he cooks	(Te) <i>pacanti</i> = they cook
2nd (Tvaṇ) <i>pacasi</i> = thou cookest	(Tumhe) <i>pacatha</i> = you cook
1st (Ahaṇ) <i>pacāmi</i> = I cook	(Mayaṇ) <i>pacāma</i> = we cook

13. The base *bhava* (to be) from the root *bhū* is similarly conjugated.

3rd (So) *bhavati* = he is (Te) *bhavanti* = they are

2nd (Tvaṇ) *bhavasi* = thou art (Tumhe) *bhavatha* = you are

1st (Ahaṇ) *bhavāmi* = I am (Mayaṇ) *bhavāma* = we are

The following are conjugated similarly :—

Gacchati = goes

Titṭhati = stands

Nisīdati = sits

Sayati = sleeps

Carati = walks

Dhāvati = runs

Passati = sees

Bhuñjati = eats

Bhāsatī = says

Harati = carries

Āharati = brings

Kīḷati = plays

Vasati = lives

Hanati = kills

Āruhati = ascends

Hasati = laughs

Yācati = begs

Exercise 3

TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti. 2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati. 4. Sakuṇo rukkhe nisīdati.
5. Buddhodhammaṇ bhāsatī. 6. Ahaṇ dīpaṇ āharāmi.
7. Mayaṇ goṇe harāma. 8. Saṅgho gāmaṇ gacchati.
9. Tvaṇ sīhaṇ passasi. 10. Bhūpālā asse āruhanti. 11.
- Devā ākāsenā gacchanti. 12. Assā dīpesu dhāvanti.
13. Tvaṇ pādehi carasi. 14. Tumhe hatthehi haratha.
15. Mayaṇ loke vasāma. 16. Sunakhā vānarehi kiḷanti.
17. Puriso mañce sayati. 18. Varāhā ajehi vasānti.
19. Sīhā sakuṇe hananti. 20. Sunakhā gāme caranti.

TRANSLATE INTO PALI

1. The horse stands on the rock. 2. The goats walk in the village. 3. You see the sun. 4. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

Different Conjugations

14. There are seven different conjugations in Pali : they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are :

1st	Conjugation	=	Bhuvādigāṇa :	<i>a</i>
2nd	,,	=	Rudhādigāṇa :	<i>m-a</i>
3rd	,,	=	Divādigāṇa :	<i>ya</i>
4th	,,	=	Svādigāṇa :	<i>ṇo, ṇu, uṇā</i>
5th	,,	=	Kiyādigāṇa :	<i>ṇā</i>
6th	,,	=	Tanādigāṇa :	<i>o, yira</i>
7th	,,	=	Curādigāṇa :	<i>e, aya</i>

A great number of roots are included in the *first* and the *seventh* group. The roots *paca* and *bhū*, given above,

belong to the first conjugation. The last vowel of “paca” is dropped before the conjugational sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *gunated* or strengthened before the conjugational sign :

i or ī strengthened becomes e

u or ū „ „ o

e.g. *Nī + a* becomes *Ne + a* ;

Bhū + a „ *Bho + a*

Then e followed by a is changed into *ay*

o „ a „ „ av

∴ *Ne + a* becomes *naya* ;

Bho + a „ *bhava*

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. *The base is the root with its conjugational sign combined.*

The Seventh Conjugation

15. The special feature of the first conjugation is that the last vowel of the base is lengthened before the First Personal endings.

The same rule is applied for the bases ending with *a* of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root *pāla* two bases *pāle* and *pālaya* are formed.

Conjugation of Pāla (to protect or govern)

BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

	SINGULAR	PLURAL
3rd	Pāleti	Pālenti
2nd	Pālesi	Pāletha
1st	Pālemi	Pālema

BASE PĀLAYA

3rd	Pālayati	Pālayanti
2nd	Pālayasi	Pālayatha
1st	Pālayāmi	Pālayāma

Some of the similarly conjugated are :

<i>Jāleti</i> = kindles	<i>Pūjeti</i> = offers ; respects
<i>Māreti</i> = kills	<i>Uḍḍeti</i> = flies
<i>Oloketi</i> = looks at	<i>Pīleti</i> = oppresses
<i>Coreti</i> = steals	<i>Udeti</i> = (the sun or moon) rises
<i>Deseti</i> = preaches	<i>Pātetī</i> = fells down
<i>Cinteti</i> = thinks	<i>Thapeti</i> = keeps

16. The conjugational sign *ṇā* of the fifth group is shortened in the Third Person plural :

BASE VIKKIṆA = TO SELL

	SINGULAR	PLURAL
3rd	Vikkiṇāti	Vikkiṇanti
2nd	Vikkiṇāsi	Vikkiṇātha
1st	Vikkiṇāmi	Vikkiṇāma

The following are similarly conjugated :—

<i>Kiṇāti</i> = buys	<i>Miṇāti</i> = measures
<i>Jānāti</i> = knows	<i>Gaṇhāti</i> = takes
<i>Suṇāti</i> = hears	<i>Uggaṇhāti</i> = learns
<i>Jināti</i> = wins	<i>Ocināti</i> = gathers (together) ; collects

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇṇanti. 2. Sīho migaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti. 4. Mayaṃ vāṇijambhāmañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti. 7. Kassako goṇe kiṇāti.
8. Kākā ākāse udḍenti. 9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre¹ corenti. 11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dīpaṃ jālehi. 13. Dāso goṇaṃ piḷeti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ jānāma.

TRANSLATE INTO PALI

1. The robber steals an ox. 2. The clerk's son buys a horse.
3. Merchants sell lamps. 4. He knows the friend's son.
5. Boys learn in the village. 6. Peacocks are on the road.
7. The slave lights a lamp. 8. Lions kill deer.
9. The king governs the island. 10. Birds fly in the sky.
11. We see the sons of the merchant. 12. Look at the hands of the man.
13. You hear the doctrine of the Buddha. 14. They respect (or make offerings to) the community.
15. The monkey teases (or oppresses) the birds.

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

SINGULAR		PLURAL
Nom. }	Aggi	Aggī ; aggayo
Voc. }		
Acc.	Aggiṃ	Aggī ; aggayo
Inst.	Agginā	Aggībhi ; aggīhi

	SINGULAR	PLURAL
<i>Dat</i> } <i>Gen.</i> }	Aggino ; aggissa	Aggīnaṇ
<i>Abl.</i>	Aggīnā; aggimhā; aggismā.	Aggībhi; aggīhi
<i>Loc.</i>	Aggimhi ; aggisminṇ	Aggīsu

The following are similarly declined :—

<i>Muni</i> = monk	<i>Kapi</i> = monkey
<i>Kavi</i> = poet	<i>Ahi</i> = serpent
<i>Isi</i> = sage ; hermit	<i>Dīpi</i> = leopard
<i>Ari</i> = enemy	<i>Ravi</i> = sun
<i>Bhūpati</i> = king	<i>Giri</i> = mountain
<i>Pati</i> = husband ; master	<i>Maṇi</i> = gem
<i>Gahapati</i> = householder	<i>Yatthi</i> = stick
<i>Adhipati</i> = lord ; leader	<i>Nidhi</i> = hidden treasure
<i>Atithi</i> = guest	<i>Asi</i> = sword
<i>Vyādhi</i> = sickness	<i>Rāsi</i> = heap
<i>Udadhi</i> = ocean	<i>Pāṇi</i> = hand
<i>Vīhi</i> = paddy	<i>Kucchi</i> = belly
	<i>Mutthi</i> = fist, hammer
	<i>Bodhi</i> = Bo-tree

MORE VERBS CONJUGATED LIKE “ PACATI ”:

<i>Khaṇati</i> = digs	<i>Āgacchati</i> = comes
<i>Chindati</i> = cuts	<i>Āhīṇḍati</i> = wanders
<i>Likhati</i> = writes	<i>Vandati</i> = bows down
<i>Labhati</i> = gets	<i>Paharati</i> = beats
	<i>Dasati</i> = bites

Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhammaṇ bhāsatī. 2. Gahapatayo vihiṇṇanti.
3. Ahi adhipatino hattaṇ dasati. 4. Isi

pāṇinā maṇiṇ gaṇhāti. 5. Dīpayo girimhi vasanti.
 6. Ari asinā patiṇ paharati. 7. Kavayo dīpamhi nidhiṇ
 khaṇanti. 8. Tvaṇ atithīnaṇ āhāraṇ desi. 9. Tumhe
 udadhimhi kilātha. 10. Vyādhayo loke manusse pīḷenti.
 11. Kapi ahino kucchiṇ paharati. 12. Kavino muṭ-
 ṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti.
 14. Ahaṇ vīhīnaṇ rāsiṇ passāmi. 15. Mayaṇ gāme
 āhiṇḍāma.

TRANSLATE INTO PALI

1. Leopards kill deer. 2. The sage comes from the
 mountain. 3. There is¹ a sword in the enemy's hand.
 4. There are² gems in the householder's fist. 5. We
 give food to the guest. 6. The farmer's sons measure
 a heap of paddy. 7. The serpent gets food from the
 poet. 8. The monks kindle a fire. 9. The householder
 gets a gem from the leader. 10. The monkeys on the
 tree strike the leopard. 11. The leader strikes the
 enemy with a sword. 12. The sages look at the sun.
 13. We get paddy from the husband. 14. The sickness
 oppresses the sons of the guest. 15. I see the sun upon
 the sea.

1. There is = bhavati.

2. There are = bhavanti.

PAST TENSE

18. Conjugation of Paca (to cook)

PAST INDEFINITE. ACTIVE

SINGULAR

3rd	(So) apacī ; pacī ; apaci ; paci = he cooked
2nd	(Tvaṇ) apaco ; paco = thou didst cook
1st	(Ahaṇ) apaciṇ ; paciṇ = I cooked

PLURAL

3rd	(Te) apaciṇsu ; paciṇsu ; apacūṇ ; pacūṇ = they cooked
2nd	(Tumhe) apacittha ; pacittha = you cooked
1st	(Mayaṇ) apacimha ; pacimha ; apacimhā ; pacimhā = we cooked

The following are similarly conjugated :—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gaṇhi</i> = took	<i>Kiṇi</i> = bought
<i>Dadi</i> = gave	<i>Vikkiṇi</i> = sold
<i>Khādi</i> = ate	<i>Nisīdi</i> = sat
<i>Hari</i> = carried	<i>Sayi</i> = slept
<i>Kari</i> = did	<i>Āruhi</i> = ascended ; climbed
<i>Āhari</i> = brought	<i>Acari</i> = walked ; travelled

The prefix *a* is not to be added to the bases beginning with a vowel.

19. The verbs of the seventh group are differently conjugated :

Pāla (to protect)

PAST INDEFINITE. ACTIVE

SINGULAR

PLURAL

3rd	Pālesi ; pālayi	Pālesuṇ ; pālayuṇ ; pālayiṇsu
2nd	Pālayo	Pālayittha
1st	Pālesiṇ ; pālayiṇ	Pālayimha ; pālayimhā

The following are similarly conjugated :—

<i>Māresi</i> = killed	<i>Nesi</i> = carried
<i>Jālesi</i> = kindled	<i>Thapesi</i> = kept
<i>Desesi</i> = preached	<i>Cintesi</i> = thought
<i>Ānesi</i> = brought	<i>Pīlesi</i> = oppressed
<i>Coreasi</i> = stole	<i>Kathesi</i> = told
<i>Pūjesi</i> = offered ; respected	<i>Pātesi</i> = dropped down or felled

Exercise 6

TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdiṇsu. 2. Ahaṇ dīpamhi acariṇ. 3. Corā gahapatino nidhiṇ coresuṇ. 4. Mayaṇ bhūpatino asiṇ olokayimha. 5. Tvaṇ atithino odanaṇ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṇ vīhiṇ yāci. 8. Isayo kavīnaṇ dhammaṇ dese-suṇ. 9. Kapayo girimhā rukkhaṇ dhāviṇsu. 10. Vāṇi-jā udadhimhi gacchiṇsu. 11. Mayaṇ maggena gāmaṇ gacchimha. 12. Dīpi kapiṇ māresi. 13. Tumhe patino padīpe gaṇhittha. 14. Ahaṇ Buddhassa pāde pūjesiṇ. 15. Kavayo kapīnaṇ odanaṇ dadiṇsu. 16. Arayo asī ānesuṇ. 17. Ahi kapino pāṇiṇ daṣi. 18. Mayaṇ girimhā candanaṇ passimha. 19. Tumhe munīnaṇ āhāraṇ adadittha. 20. Bhūpati nidhaya pālesi.

TRANSLATE INTO PALI

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard

the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king's sword.

N.B.—The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3rd, and “to the village” in the 13th must be translated with the Accusative as : *girim*, *gāmaṃ*.

But “to the sages” in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative case.

Personal Pronouns

20. Two personal pronouns *Amha* and *Tumha* are declined here because of their frequent usage. These are of the common gender and have no vocative forms.

THE FIRST PERSONAL “AMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Ahaṇ = I	Mayaṇ ; amhe = we
<i>Acc.</i>	Maṇ ; mamaṇ = me	Amhe ; amhākaṇ ; no = us
<i>Ins.</i>	Mayā ; me	Amhebbhi ; amhehi ; no
<i>Dat.</i>	Mama ; mayhaṇ me ; mamaṇ	Amhaṇ ; amhākaṇ ; no
<i>Gen.</i>		
<i>Abl.</i>	Mayā	Amhebbhi ; amhehi
<i>Loc.</i>	Mayi	Amhesu

THE SECOND PERSONAL “TUMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Tvaṇ ; tuvaṇ = <i>thou</i>	Tumhe = <i>you</i>
<i>Acc.</i>	Taṇ ; tavaṇ ; tu- vaṇ = <i>thee</i>	Tumhe ; tumhākaṇ ; vo = <i>you</i>
<i>Ins.</i>	Tvayā ; tayā ; te	Tumhebbhi ; tumhehi ; vo
<i>Dat.</i> } <i>Gen.</i> }	Tava ; tuyhaṇ ; te	Tumhaṇ ; tumhākaṇ ; vo
<i>Abl.</i>	Tvayā ; tayā	Tumhebbhi ; tumhehi
<i>Loc.</i>	Tvayi ; tayi	Tumhesu

N.B.—*Te, me* and *vo, no* should not be used at the beginning of a sentence.

Exercise 7

Note.—The word for “not” in Pali is *na* or *no* ; the word for “is not” or “has not” is *natthi*.

TRANSLATE INTO ENGLISH

1. Ahaṇ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvaṇ amhākaṇ gāmā āgacchasi. 3. Mayaṇ tava hatthe pas sāma. 4. Mama puttā giriṇ āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arīnaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho ¹ natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṇ bhūpatino mige vikkiṇimha. 14. Gaḥapatino putto maṇ pahari. 15. Adhipatino dāsā mama goṇe pahariṇsu. 16. Ahaṇ tumhākaṇ vīhī na gaṇhiṇ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = anger, *m.*

18. Tumhe ahayo na māretha. 19. Mayaṇ atithīnaṇ
odanaṇ pacimha. 20. Kapayo maṇ āhāraṇ yāciṇsu.

TRANSLATE INTO PALI

1. I sold my gems to a merchant. 2. We gave our
oxen to the slaves. 3. You bought a sword from me.
4. (You) don't beat monkeys with your hands. 5. The
leader brought a lion from the mountain. 6. The monk
preached the doctrine to you. 7. We gave food to the
serpents. 8. The slaves of the householder carried our
paddy. 9. You did not go to the sea. 10. There are
no gems in my fist. 11. The poet's son struck the dog
with a stick. 12. Our sons learnt from the sage. 13.
Your monkey fell down from a tree. 14. My dog went
with me to the house. 15. A serpent bit my son's hand.
16. The leopard killed a bull on the road. 17. My friends
looked at the lions. 18. We did not see the king's sword.
19. I did not go to the deer. 20. Thou buyest a peacock
from the poet.

FUTURE TENSE

21. Conjugation of “Paca” (to Cook)

FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3rd	(So) pacissati = he will cook	(Te) pacissanti = They will cook
2nd	(Tvaṇ) pacissasi = thou wilt cook	(Tumhe) pacissatha = you will cook
1st	(Ahaṇ) pacissāmi = I shall cook	(Mayaṇ) pacissāma = we shall cook

The following are conjugated similarly :—

<i>Gaṃissati</i> = he will go	<i>Daḍissati</i> = he will give
<i>Bhuñjissati</i> = he will eat	<i>Karissati</i> = he will do
<i>Harissati</i> = he will carry	<i>Passissati</i> = he will see
<i>Vasissati</i> = he will live	<i>Bhāyissati</i> = he will fear

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g. *Bhuñja* + *ti* = *Bhuñj* + *issa* + *ti* = *Bhuñjissati*.

22. Declension of Masculine Neuns Ending in ī

PAKKHĪ (BIRD)

	SINGULAR	PLURAL
Nom. } Voc. }	Pakkhī	Pakkhī ; pakkhino
Acc.	Pakkhinaṇ ; pakkhiṇ	Pakkhī ; pakkhino
Ins.	Pakkhinā ‘	Pakkhībhi ; pakkhīhi
Dat. } Gen. }	Pakkhino ; pakkhissa	Pakkīnaṇ

	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā ; pakhi- mhā ; pakkhismā	Pakkhībhi ; pakkhīhi
<i>Loc.</i>	Pakkhini ; pakkhim- hi ; pakkhismin	Pakkhīsu

Some of the similarly declined are :—

<i>Hatthī</i> = elephant	<i>Mantī</i> = minister
<i>Sāmī</i> = lord	<i>Karī</i> = elephant
<i>Kuṭṭhī</i> = leper	<i>Sikhī</i> = peacock
<i>Dāthī</i> = tusker	<i>Balī</i> = a powerful person
<i>Bhogī</i> = serpent	<i>Sasī</i> = moon
<i>Pāpakārī</i> = evil-doer	<i>Chattī</i> = possessor of an
<i>Dīghajīvī</i> = possessor of a long life	umbrella
<i>Setṭhī</i> = millionaire	<i>Mālī</i> = one who has a garland
<i>Bhāgī</i> = sharer	<i>Sārathī</i> = charioteer
<i>Sukhī</i> = receiver of comfort ; happy	<i>Gaṇī</i> = one who has a following

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthinā āruhissati.
2. Mayaṇ setṭhino gehaṇ gamissāma.
3. Tvaṇ sāmīno puttassa kapiṇ dadissasi.
4. Gaṇīno sukhino bhavissanti.
5. Amhākaṁ sāmīno dīghajīvīno na bhavanti.
6. Pāpakārī yaṭṭhinā bhogīṇ māresi.
7. Mama puttā setṭhino gāme vasisanti.
8. Kuṭṭhī sārathino pādaṇ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gām-amhā harissati.
11. Tumhe mālīhi sasinaṇ olokessatha.
12. Balī dāthino kāyaṇ chindissati.
13. Amhākaṇ mantino balino abhaviṇsu.
14. Setṭhino mālino passisanti.
15. Mayaṇ gehe odanaṇ bhuñjissāma.

TRANSLATE INTO PALI

1. Our lord went to the minister. 2. The millionaire will be the possessor of a long life. 3. Evil-doers will not become¹ receivers of comfort. 4. The tusker will strike the leper. 5. The minister will get a peacock from the lord. 6. The charioteer will buy horses for the minister.² 7. My peacocks will live on the mountain. 8. The serpents will bite the powerful. 9. The lord's sons will see the lions of the millionaire. 10. We will buy a deer from the guest. 11. The elephant killed a man with (its) feet. 12. You will not be a millionaire. 13. The king's sons will eat with the ministers. 14. The monkeys will not fall from the tree. 15. I will not carry the elephant of the charioteer.

23. Declension of Masculine Nouns Ending in u
GARU (teacher)

SINGULAR		PLURAL
Nom. } Voc. }	Garu	Garū ; garavo
Acc.	Garuṇ	Garū ; garavo
Abl.	Garunā	Garūbhi ; garūhi
Dat. } Gen. }	Garuno ; garussa	Garūnaṇ
Loc.	Garumhi ; garusmiṇ	Garūsu

Some of the similarly declined are :—

*Bhikkhu*³ = monk

Bāhu = arm

Bandhu = relation

Sindhu = sea

Taru = tree

Pharasu = axe

1. “Will not become” = na bhavissanti.

2. Dative must be used here.

3. Bhikku has an additional form “*Bhikkhave*” in the Vocative plural.

Pasu = beast*Ākhu* = rat*Ucchu* = sugar-cane*Velu* = bamboo*Katacchu* = spoon*Sattu* = enemy*Setu* = bridge*Ketu* = banner*Susu* = young one

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

	SINGULAR	PLURAL
<i>Nom.</i>	Bhātā	Bhātaro
<i>Acc.</i>	Bhātaraṇ	Bhātare ; bhātaro
<i>Abl.</i>	Bhātarā	Bhātarebhi ; bhātarehi ; bhātūbhi ; bhātūhi
<i>Dat.</i>	} Bhātu ; bhātuno ; bhātussa	Bhātarānaṇ ; bhātānaṇ ; bhātūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhātari	Bhātaresu ; bhātusu
<i>Voc.</i>	Bhāta ; bhātā	Bhātaro

Pitu (= father) is similarly declined

25. NATTU (Grandson)

<i>Nom.</i>	Nattā	Nattāro
<i>Acc.</i>	Nattāraṇ	Nattāre ; nattāro
<i>Abl.</i>	Nattārā	Nattārebhi ; nattārehi
<i>Dat.</i>	} Nattu ; nattuno ; nattussa	Nattārānaṇ ; nattānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Nattari	Nattāresu
<i>Voc.</i>	Natta ; nattā	Nattāro

Some of the similarly declined are :—

Satthu = adviser ; teacher*Kattu* = doer ; maker*Bhattu* = husband*Gantu* = goer*Sotu* = hearer*Netu* = leader*Vattu* = sayer*Jetu* = victor*Vinetu* = instructor*Viññātu* = knower*Dātu* = giver

REMARKS

26. The prepositions *saha* (with) and *saddhim* (with) govern the Instrumental Case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning “with”.

The equivalent to the conjunction “and” is *ca* in Pali. *Api* or *pi* also is sometimes used in the same sense.

The equivalent to “or” is *vā*.

Exercise 9

TRANSLATE INTO ENGLISH

1. Bhandhavo susūhi saddhiṇ amhākaṇ gehaṇ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhaṇ susūnaṇ ucchavo adadi.
4. Bhikkhavo nattārānaṇ dhammaṇ desessanti.
5. Tvaṇ bandhunā saha sindhuṇ gamissasi.
6. Assā ca goṇā ca gāme āhiṇḍissanti.
7. Tumhe pasavo vā pakkhī vā na māressatha.
8. Mayaṇ netārehi saha satthāraṇ pūjessāma.
9. Bhātā veḷunā pakkhiṇ māresi.
10. Amhākaṇ pitaro sattūnaṇ kevato āhariṇsu.
11. Jetā dātāraṇ bāhunā pahari.
12. Satthā amhākaṇ netā bhavissati.
13. Mayaṇ pitarā saddhiṇ veḷavo āharissāma.
14. Ahino ākhavo bhuñjanti.
15. Mama sattavo setumhi nisīdiṇsu.
16. Amhaṇ bhātaro ca pitaro ca sindhuṇ gacchiṇsu.
17. Ahaṇ mama bhātarā saha sikhino vikkiṇissāmi.
18. Susavo katacchunā odanaṇ āhariṇsu.
19. Gāmaṇ gantā tarūsu ketavo passissati.
20. Setuṇ kattā gāmamhā veḷavo āhari.

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. The enemies will carry (away) our leader's banner. 13. Builders of the bridges¹ bought bamboos from the lord. 14. Rats will fear the serpents. 15. I gave rice to my relation. 16. The giver brought (some) rice with a spoon. 17. My father's beasts were on the rock. 18. Our brothers and grandsons will not buy elephants. 19. The teacher's son will buy a horse or an ox. 20. My brother or his son will bring a monkey for the young ones.

27. Adjectival nouns ending in *-vantu* and *-mantu* are differently declined from the above masculine nouns ending in *-u*.

(1) They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. *guṇavatī*, *sīlavatī*; *guṇavanti*, *sīlavanti*.

1. Builders of the bridges = *setum kattāro* or *setuno kattāro*.

28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

	SINGULAR	PLURAL
<i>Nom.</i>	Guṇavā	Guṇavanto ; guṇavantā
<i>Acc.</i>	Guṇavantaṇ	Guṇavante
<i>Ins.</i>	Guṇavatā ; guṇa- vantena	Guṇavantebhi ; guṇavan- tehi
<i>Dat.</i>	Guṇavato ; guṇa- vantassa	Guṇavatan ; guṇavantā- naṇ
<i>Gen.</i>		
<i>Abl.</i>	Guṇavatā ; guṇa- vantamhā ; guṇavantas mā	Guṇavantebhi ; guṇavan- tehi
<i>Loc.</i>	Guṇavati ; guṇa- vante ; guṇa- vantamhi ; guṇavantasmiṇ	Guṇavantesu
<i>Voc.</i>	Guṇavaṇ ; guṇa- va ; guṇavā	Guṇavanto ; guṇavantā

The following are declined similarly :—

<i>Dhanavantu</i> = rich	<i>Kulavantu</i> = of high caste
<i>Balavantu</i> = powerful	<i>Phalavantu</i> = fruitful
<i>Bhānumantu</i> = sun	<i>Himavantu</i> = the Himala- ya ; possessor of ice
<i>Bhagavantu</i> = the Exalted One ; fortunate	<i>Cakkumantu</i> = possessor of eyes
<i>Paññavantu</i> = wise	<i>Sīlavantu</i> = virtuous ; observant of precepts
<i>Yasavantu</i> = famous	<i>Bandhumantu</i> = with many relations
<i>Satimantu</i> = mindful	
<i>Buddhimantu</i> = intelligent	
<i>Puññavantu</i> = fortunate	

Those ending in *-mantu* should be declined as : *Cakku-
mā, cakkhumanto, cakkhumatā* and so on.

29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

	SINGULAR	PLURAL
Nom. } Voc. }	Vidū	Vidū ; viduno
Acc.	Viduṇ	Vidū ; viduno
Ins.	Vidunā	Vidūbhi ; vidūhi
Dat. } Gen. }	Viduno ; vidussa	Vidūnaṇ

The rest are similar to those of *garu*.

The following are declined similarly :—

<i>Pabhū</i> = over-lord	<i>Vadaññū</i> = charitable person
<i>Sabbaññū</i> = the omniscient one	<i>Viññū</i> = wise man
<i>Atthaññū</i> = knower of the meaning	<i>Mattaññū</i> = temperate ; one who knows the measure

30. Adverbs of Time

<i>Kadā</i> = when ?	<i>Ekadā</i> = one day ; once
<i>Tadā</i> = then	<i>Pacchā</i> = afterwards
<i>Sadā</i> = ever ; always	<i>Purā</i> = formerly ; in former days
<i>Idāni</i> = now	<i>Sāyam</i> = in the evening
<i>Ajja</i> = to-day	<i>Pāto</i> = in the morning
<i>Suve</i> = to-morrow	<i>Parasuve</i> = day after to-morrow
<i>Hīyo</i> = yesterday	
<i>Yadā</i> = when ; whenever	
<i>Parahīyo</i> = day before yesterday	

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu.
3. Cakkhumanto sadā bhānumantaṃ passanti.
4. Tadā bala-vanto arī veḷūhi pahariṃsa.
5. Kadā tumhe dhana-vantaṃ passissatha?
6. Suve mayaṃ sīlavante vandissāma.
7. Bhagavanto sabbañño bhavanti.
8. Viduno kulavato geḥaṃ gacchiṃsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu.
10. Puñña-vato nattā buddhimā bhavi.
11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu.
12. Ahaṃ Himavantamhi phalavante rukkhe passiṃ.
13. Purā mayaṃ Himavantaṃ gacchimha.
14. Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu.
15. Viñño pacchā pabhuno gehe vasissanti.

TRANSLATE INTO PALI

1. Sons of the wealthy are not always wise.
2. One who has relations does not fear enemies.
3. The brothers of the virtuous will bow down to the Exalted One.
4. Your grandsons are not intelligent.
5. To-morrow the wise men will preach to the men of high caste.
6. To-day the rich will go to a mountain in the Himalayas.
7. There are fruitful trees, lions and leopards in the garden of the rich man.
8. When will the famous men come to our village?
9. The sons of the powerful will always be famous.
10. Once, the wise man's brother struck the virtuous man.
11. Formerly I lived in the house of the over-lord.
12. Yesterday there were elephants and horses in the garden.
13. Now the man of high caste will buy a lion and a deer.
14. Our fathers were mindful.
15. Once we saw the sun from the rich man's garden.

DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

31. VANITĀ = woman

SINGULAR		PLURAL
<i>Nom.</i>	Vanitā	Vanitā ; vanitāyo
<i>Acc.</i>	Vanitaṇ	Vanitā ; vanitāyo
<i>Abl.</i>	Vanitāya	Vanitābhi ; vanitāhi
<i>Dat.</i>	} Vanitāya	Vanitānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Vanitāyaṇ ; vanitāya	Vanitāsu
<i>Voc.</i>	Vanite	Vanitā ; vanitāyo

The following are declined similarly :—

<i>Kaṇṇā</i> = girl	<i>Parisā</i> = following ; retinue
<i>Gaṅgā</i> = river	<i>Gīvā</i> = neck
<i>Nāvā</i> = ship	<i>Jivhā</i> = tongue
<i>Ammā</i> = mother	<i>Nāsā</i> = nose
<i>Disā</i> = direction	<i>Jaṅghā</i> = calf of the leg ; shank
<i>Senā</i> = army ; multitude	<i>Guhā</i> = cave
<i>Sālā</i> = hall	<i>Chāyā</i> = shadow ; shade
<i>Bhariyā</i> = wife	<i>Tulā</i> = scale ; balance
<i>Vasudhā</i> = earth	<i>Silā</i> = stone
<i>Vācā</i> = word	<i>Vālukā</i> = sand
<i>Sabhā</i> = society	<i>Mañjūsā</i> = box
<i>Dārikā</i> = girl	<i>Mālā</i> = garland
<i>Latā</i> = creeper	<i>Surā</i> = liquor ; intoxicant
<i>Kathā</i> = speech	<i>Visikhā</i> = street
<i>Pañṇā</i> = wisdom	<i>Sākhā</i> = branch
<i>Valavā</i> = mare	<i>Sakkharā</i> = gravel
<i>Laṅkā</i> = Ceylon	<i>Devatā</i> = deity
<i>Pipāsā</i> = thirst	<i>Dolā</i> = palanquin
<i>Khudā</i> = hunger	<i>Godhā</i> = iguana
<i>Niddā</i> = sleep	
<i>Pūjā</i> = offering	

32. The Imperative

The Imperative Mood is used to express command, prayer, advice or wish. This is called *Pañcamī* in Pali and includes the Benedictive.

PACA = to cook

IMPERATIVE

	SINGULAR	PLURAL
3rd	(So) pacatu = let him cook	(Te) pacantu = let them cook
2nd	(Tvaṇ) paca ; pacāhi = cookest thou	(Tumhe) pacatha = cook you
1st	(Ahaṇ) pacāmi = let me cook	(Mayaṇ) pacāma = let us cook

The following are conjugated similarly :—

<i>Hotu</i> = let it be	<i>Thapetu</i> = let him keep
<i>Pivatu</i> = let him drink	<i>Bhavatu</i> = let it be
<i>Jayatu</i> = let him conquer	<i>Gacchatu</i> = let him go
<i>Rakkhatu</i> = let him protect	<i>Pakkhipatu</i> = let him put in
<i>Bhāsatu</i> = let him say	

33. The Optative or Potential

The Potential Mood—called “*Sattamī*” in Pali—expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may*, *might*, *can*, *could*, *should* and *would* are included in this mood.

PACA = to cook

	SINGULAR	PLURAL
3rd	(So) paceyya = if he (would) cook	(Te) paceyyuṇ = if they (would) cook
2nd	(Tvaṇ) paceyyāsi = if thou (wouldst) cook	(Tumhe) paceyyātha = if you (would) cook
1st	(Ahaṇ) paceyyāmi = if I (would) cook	(Mayaṇ) paceyyāma = if we (would) cook

The following are conjugated similarly :—

<i>Bhuñjeyya</i> (if he eats)	<i>Āhareyya</i> (if he brings)
<i>Nahāyeyya</i> (if he bathes)	<i>Thapeyya</i> (if he keeps)
<i>Katheyya</i> (if he says)	<i>Bhaveyya</i> (if it becomes ; if he would be)

Note.—Equivalents to “if” are *sace*, *yadā* and *ce* ; but *ce* should not be used at the beginning of a sentence.

Exercise 11

TRANSLATE INTO ENGLISH

1. Vanitāyo nāvāhi gaṅgāyaṇ gacchantu. 2. Tvaṇ sālāyaṇ kaññānaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyymāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ thapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthī soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyvāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanaṇ

1. Mā pivatha = do not drink. Particle *mā* should be used in such a place instead of *nā*.

bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṇ sakkharaṇ pakhipi. 18. Tumhe parisāhi saddhiṇ mama kathaṇ suṇātha. 19. Amhākaṇ amma dolāya gāmaṇ agacchi. 20. Sace thaṇ vaḷavaṇ kiṇeyyāsi, ahaṇ assaṇ kiṇis-sāmi.

TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn¹ the maiden's neck with a garland. 11. The shadow of the vine falls on the earth. 12. The woman brought a scale from the hall. 13. Do not drink liquor with girls and boys. 14. If you will cook rice I will give food to the woman. 15. May the deities protect our sons and grandsons. 16. The girls brought sand from the street. 17. My following cut the branches of the tree. 18. Let the elephant bring a stone to the street. 19. The beasts will kill him if he will sit in the cave. 20. There are gems in the maiden's box.

34. Declension of Feminine Stems ending in -i

BHŪMI = earth, ground or floor

SINGULAR		PLURAL
Nom.	} Bhūmi	Bhūmī ; bhūmiyo
Voc.		

1. Adorn — *alaṅkarohi*.

	SINGULAR	PLURAL
<i>Acc.</i>	Bhūmiṇ	Bhūmī ; bhūmiyo
<i>Abl.</i>	Bhūmiyā ; bhūmyā	Bhūmībhi ; bhūmīhi
<i>Dat.</i>	} Bhūmiyā	Bhūmīnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhūmiyaṇ ; bhūmiyā	Bhūmīsu

The following are declined similarly :—

<i>Ratti</i> = night	<i>Aṅguli</i> = finger
<i>Aṭavi</i> = forest	<i>Patti</i> = infantry
<i>Doṇi</i> = boat	<i>Vutṭhi</i> = rain
<i>Asani</i> = thunder-bolt	<i>Yatṭhi</i> = (walking) stick
<i>Kitti</i> = fame	<i>Nāli</i> = corn-measure
<i>Yuvati</i> = maiden	<i>Dundubhi</i> = drum
<i>Sati</i> = memory	<i>Dhūli</i> = dust
<i>Mati</i> = wisdom	<i>Vuddhi</i> = increase ; progress
<i>Khanti</i> = patience	

35. Feminine Stems ending in -ī

KUMĀRĪ = girl ; damsel

	SINGULAR	PLURAL
<i>Nom.</i>	} Kumārī	Kumārī ; kumāriyo
<i>Voc.</i>		
<i>Acc.</i>	Kumārīṇ	Kumārī ; kumāriyo
<i>Abl.</i>	Kumāriyā	Kumārībhi ; kumārīhi
<i>Dat.</i>	} Kumāriyā	Kumārīnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Kumāriyaṇ ; kumāriyā	Kumārīsu

The following are declined similarly :—

<i>Nārī</i> = woman	<i>Migī</i> = deer (female)
<i>Taruṇī</i> = young woman	<i>Sīhī</i> = lioness
<i>Rājinī</i> = queen	<i>Kukkutī</i> = hen
<i>Itthī</i> = woman	<i>Kākī</i> = she crow
<i>Sakhī</i> = woman-friend	<i>Nadī</i> = river
<i>Brāhmaṇī</i> = Brahman woman	<i>Vāpī</i> = tank
<i>Bhaginī</i> = sister	<i>Pokkharāṇī</i> = pond
<i>Dāsī</i> = slave woman	<i>Kadalī</i> = plantain
<i>Devī</i> = queen ; goddess	<i>Gāvī</i> = cow
<i>Sakuṇī</i> = bird (female)	<i>Mahī</i> = earth ; the river of that name
<i>Hatthinī</i> = she-elephant	

36. Absolutes or so-called Indeclinable Past Participles

The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katva* (having done), *gantvāna* (having gone), and *ādāyā* (having taken), are called *Absolutes*, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them “gerunds”; but, as the P.Ps. may be used in their place without affecting the sense, they resemble more the Active Past Participle, e.g.,

In the sentence :

So gāmaṃ gantvā bhattaṃ bhuñjī

(having gone to the village, he ate rice).

“gantvā” may be replaced by P. P. *gato*.

In analysing a sentence these go to the extension of the predicate, which fact shows that they are neither gerunds nor participles.

EXAMPLES

<i>Pacitvā</i> = having cooked	<i>Ādāya</i> = having taken
<i>Bhuñjitvā</i> = having eaten	<i>Vidhāya</i> = having comman-
<i>Pivītvā</i> = having drunk	ded or done
<i>Sayitvā</i> = having slept	<i>Pahāya</i> = having left
<i>Ṭhatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kiḷitvā</i> = having played
<i>Okkamma</i> = having gone aside	

REMARK

A. *Tvā*, *tvāna* and *tūna* may be optionally used, and they are added to the base by means of a connecting vowel *i*, when the base is not ending in a long *ā*.

B. “*Ya*” is mostly added to the roots compounded with prefixes, e.g., *ā* + *dā* + *ya* = *ādāya*, *vi* + *dhā* + *ya* = *vidhāya*.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) *Assimilated* :

ā + *gam* + *ya* = *āgamma* (having come).

ni + *kham* + *ya* = *nikkhamma* (having come out).

(2) *Interchanged* :

ā + *ruh* + *ya* = *ārūyha* (having ascended).

pa + *gah* + *ya* = *paggayha* (having raised up).

o + *ruh* + *ya* = *orūyha* (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṇṇaṇ nadiyaṇ nahātvā gehaṇ agami.
2. Nāriyo odanaṇ pacitvā bhuñjitvā

kukkuṭīnam pi adaṅsu. 3. Kumāriyo sakhīhi saha vāpiṇ gantvā nahāyissanti. 4. Rājini dīpā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruṇ āruyha nisīdi. 6. Taruṇī hatthehi sākhaṇ ādāya ākaḍḍhi.¹ 7. Tumhe vāpiṇ taritvā² aṭaviṇ pavisatha.³ 8. Dīpayo aṭavīsu ṭatvā migī māretvā khādanti. 9. Yuvatīnaṇ pitaro aṭaviyā āgamma bhuñjitvā sayiṇsu. 10. Hatthinī pokkharāṇi oruyha nahātvā kadaliyo khādi. 11. Sīhī migiṇ māretvā susūnaṇ dadissati. 12. Gāviyo bhūmiyaṇ sayitvā utṭhahitvā⁴ aṭaviṇ pavisiṇsu. 13. Mama mātulānī puttassa dundubhiṇ ānesati. 14. Sakuṇī mahiyaṇ āhiṇḍitvā āhāraṇ labhati. 15. Kākī taruno sākhasu nisīditvā ravitvā⁵ ākāsaṇ udḍessanti.

TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.
 2. Having gone to the village the brahman woman bought a hen yesterday. 3. The damsels went to the tank, and having bathed and played there, came home.
 4. The she-monkey, having climbed the tree, sat on a branch. 5. The brothers of the girl, having played and bathed, ate rice. 6. Sisters of the boys, having bought garlands, adorned the neck of the queen. 7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of the woman. 8. Having brought a boat, our sisters will cross the tank and enter the forest.
 9. Having cooked rice for the father, the maiden went to the pond with her (female) friends. 10. Having come

1. Pulled ; dragged.

2. Having crossed.

5. Having crowed or having made a noise.

3. (you) enter.

4. Having risen.

from the wood, the damsel's father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman's sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king's tank, bathed there¹ with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there¹ after crowing.²

37. Feminine Nouns ending in -u

DHENU = cow (of any kind)

	SINGULAR	PLURAL
<i>Nom.</i> } Dhenu		Dhenū ; dhenuyo
<i>Voc.</i> }		
<i>Acc.</i> Dhenuṇ		Dhenū ; dhenuyo
<i>Abl.</i> Dhenuyā		Dhenūbhi ; dhenūhi
<i>Dat.</i> } Dhenuyā		Dhenūnaṇ
<i>Gen.</i> }		
<i>Loc.</i> Dhenuyaṇ ; dhenuyā		Dhenūsu

Some of the similarly declined are :—

<i>Yāgu</i> = rice gruel	<i>Daddu</i> = eczema
<i>Kāsu</i> = pit	<i>Kacchu</i> = itch
<i>Vijju</i> = lightning	<i>Kaṇeru</i> = she-elephant•
<i>Rajju</i> = rope	<i>Dhātu</i> = element
<i>Sassu</i> = mother-in-law	

1. There = *tattha*.

2. “Ravitvā” may be used for “after crowing”.

38. *Mātu* is differently declined from the above.

MĀTU = mother

	SINGULAR	PLURAL
<i>Nom.</i>	Mātā	Mātaro
<i>Acc.</i>	Mātaraṇ	Mātare ; mātaro
<i>Abl.</i>	Mātarā ; (mātuyā)	Mātarebhi ; mātarehi ; mātūbhi ; mātūhi
<i>Dat.</i> }	Mātuyā	Mātarānaṇ ; mātānaṇ ; mātūnaṇ
<i>Gen.</i> }		
<i>Loc.</i>	Mātari	Mātaresu ; mātusu
<i>Voc.</i>	Māta ; mātā ; māte	Mātaro

Dhītu (daughter) and *duhitu* (daughter) are declined like *mātu*.

39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuhiṃ</i> = where ?
<i>Ettha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upaṇi</i> = up ; over	<i>Sabbattha</i> = everywhere
<i>Tiriyam</i> = across	<i>Ekatttha</i> = in one place
<i>Kattha</i> = where ?	<i>Kuto</i> = from where ?
<i>Tatra</i> = there	<i>Tato</i> = from there

Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.
2. Mayhaṇ mātulānī yāguṇ pacitvā dhītarānaṇ dadissati.
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu pa iṇsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro ārāmaṇ gantvā satthāraṇ mālāhi pūjesuṇ.
6. Kañṇānaṇ pitaro dhītarānaṇ vuddhiṇ icchanti.
7. Kuto tvaṇ dhenuyo kiṇissasi ?

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīsu ?
 9. Te gehassa ca rukkhassa ca antarā kīlīsu. 10. Nā-
 riyā duhitaro gehassa anto mañcesu sayissanti. 11.
 Dhītuyā jaṅghāyaṇ daddu atthi. 12. Yuvatī mālā
 pilandhitvā sassuyā gehaṇ gamissati. 13. Amhākaṇ
 mātarānaṇ gāviyo sabbattha caritvā, buñjitvā sāyaṇ
 ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge
 tiriyaṇ dhāvitvā aṭaviṇ pavisitvā nilīyīsu.² 15. Asani
 rukkhassa upari patitvā sākhā chinditvā taruṇ māresi.

TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.
 2. Having tied the cows with ropes the woman dragged
 (them) to the forest. 3. Having wandered everywhere
 in the island, the damsel's sister came home and ate
 (some) food. 4. Where does your mother's sister live ?
 5. My sister's daughters live in one place. 6. When will
 they come to the river ? 7. The queen's mother-in-law
 came³ here yesterday and went back⁴ to-day. 8. Having
 bathed in the tank, the daughters of the rich woman
 walked across the garden. 9. Our aunts will cook³ rice-
 gruel and drink it with women friends. 10. The cows
 of the mother-in-law walk between the rock and the
 trees. 11. When will your mothers and daughters go
 to the garden and hear there the words of the Buddha.
 12. From where did you bring the elephant ? 13. Sons
 of the queen went³ along the river⁵ to a forest and there
 fell in a pit. 14. There is itch on the hand of the sister.
 15. The thunder-bolt fell³ on a rock and broke it into
 two.⁶

1. *Sannipatati* = assembles ; comes together.

2. *Nilīyati* = hides oneself.

3. Use Absolutives like *gantvā*.

4. Went back = *paṭinivatti* or *paccāgami*.

5. Along the river = *nadiṃ anu* or *nadīpassena*.

6. Breaks in to two = *dvidhā bhindati*.

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanaṇ	Nayanā ; nayanāni
<i>Acc.</i>	Nayanaṇ	Nayane ; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi ; nayanehi
<i>Dat.</i>	Nayanāya ; naya- nassa	Nayanānaṇ
<i>Abl.</i>	Nayanā ; nayanam- hā ; nayanasmā	Nayanebhi ; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaṇ
<i>Loc.</i>	Nayane ; nayanam- hi ; nyanasmiṇ	Nayanesu
<i>Voc.</i>	Nayana ; nayanā	Nayanāni

The following are declined similarly :

<i>Dhana</i> = wealth	<i>Paduma</i> = lotus
<i>Phala</i> = fruit	<i>Paṇṇa</i> = leaf
<i>Dāna</i> = charity ; alms	<i>Susāna</i> = cemetery
<i>Sīla</i> = precept ; virtue	<i>Āyudha</i> = weapon
<i>Puñña</i> = merit ; good action	<i>Amata</i> = ambrosia
<i>Pāpa</i> = sin	<i>Tiṇa</i> = grass
<i>Rūpa</i> = form ; image	<i>Udaka</i> = water
<i>Sota</i> = ear	<i>Jala</i> = water
<i>Ghāna</i> = nose	<i>Pulina</i> = sand
<i>Pīṭha</i> = chair	<i>Sopāṇa</i> = stair
<i>Vadana</i> = face ; mouth	<i>Hadaya</i> = heart
<i>Locana</i> = eye	<i>Arañña</i> = forest
<i>Marāṇa</i> = death	<i>Vattha</i> = cloth
<i>Cetiya</i> = shrine	<i>Suvaṇṇa</i> = gold

Sukha = comfort*Dukkha* = trouble ; pain*Mūla* = root ; money*Kula* = family ; caste*Kūla* = bank (of a river, etc.)*Bala* = power ; strength*Vana* = forest*Puppha* = flower*Citta* = mind*Chatta* = umbrella*Aṇḍa* = egg*Kāraṇa* = reason*Ñāna* = wisdom*Khīra* = milk*Nagara* = city

41. The Infinitive

The sign of the infinitive is *-tum*. It is used as in English :

Pacitum = to cook*Pivitum* = to drink

Bottum or *Buñjitum* } = to eat

Laddhum or *Labhitum* } = to get

Dātum = to give*Pātum* = to drink*Gantum* = to go*Kātum* = to do*Haritum* = to carry*Āharitum* = to bring

Tum is simply added to the roots of one syllable to form the infinitive. An extra *i* is added before *tum* in the case of the bases consisting of more than one syllable.

Exercise 14

TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarāṇaṃ dhaṇaṃ dātuṃ na icchanti. 2. Dāṇaṃ datvā sīlaṃ rakkhitvā sagge¹ nibbattituṃ² sakkonti.³ 3. Kumārī alātaṃ ānetvā bhattaṃ

1. *Sagga* = heaven.

2. To be born.

3. Are able.

pacituṇ aggiṇ jālessati. 4. Nāriyo nagarā nik-
khamma udakaṇ pātuṇ vāpiyā kūlaṇ gacchiṇsu.
5. Nattāro araṇṇā phalāni āharitvā khādituṇ ārabhiṇsu.¹
6. Sīlavā isi dhammaṇ desetūṇ pīṭhe nisīdi. 7. Coro
āyudhena paharitvā mama pituno aṅguliṇ chindi.
8. Yuvatiyo padumāni ocinituṇ² nadiṇ gantvā kūle
nisīdiṇsu. 9. Mayaṇ chattāni ādāya susānaṇ gantvā
pupphāni ocinissāma. 10. Kaṇṇā vatthaṇ ānetuṇ
āpaṇaṇ gamissati. 11. Tumhe vanaṇ gantvā gāvīnaṇ
dātuṇ paṇṇāni āharatha. 12. Mayaṇ locanehi rūpāni
passitvā sukhaṇ dukkhaṇ ca labhāma. 13. Tvaṇ
sotena suṇituṇ ghāṇeṇa ghāyituṇ³ ca sakkosi. 14.
Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno
amataṇ labhitvā maraṇaṇ na bhāyanti. 16. Manussā
cittena cintetvā⁴ puñṇāni karissanti. 17. Tumhe dham-
maṇ sotuṇ ārāmaṇ gantvā puline nisīdatha. 18.
Dhanavanto suvaṇṇaṇ datvā ṇāṇaṇ laddhuṇ na
sakkonti. 19. Dārako chattaṇ gaṇhituṇ⁵ sopāṇaṇ
āruhi. 20. Mama bhaginī puñṇaṇ labhituṇ sīlaṇ-
rakkhissati.

TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.
2. The maiden climbed the tree to gather flowers. 3. I
went into the house to bring an umbrella and a cloth.
4. The girl asked for a fire-brand to make a fire. 5. We
are able to see objects (=forms) with our eyes. 6. You
smell with your nose and hear with your ears. 7. Having
gone to hear the doctrine, they sat on the sand. 8. People

1. Began.

3. To smell.

2. To gather ; to collect.

4. Having thought.

5. To take.

are not able to purchase wisdom with (their) gold. 9. Having divided¹ his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded² the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed³ the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

ATTHI (bone ; seed)

	SINGULAR	PLURAL
Nom. } Voc. }	Atthi	Atthī ; atthīni
Acc.	Atthin	Atthī ; atthīni
Ins.	Atthinā	Atthībhi ; atthīhi
Dat. } Gen. }	Atthino ; atthissa	Atthīnaṃ
Abl.	Atthinā atthimhā ; atthismā	Atthībhi ; atthīhi
Loc.	Atthini ; atthimhi ; atthismiṇ	Atthisu ; atthīsu

1. Bhājetvā.

2. Vaṇitam akāsi.

3. Tari.

4. Kātuṃ ; paṭiyādetum.

The following are similarly declined :

<i>Vāri</i> = water	<i>Dadhi</i> = curd
<i>Akkhi</i> = eye	<i>Acci</i> = flame
<i>Sappi</i> = ghee	<i>Satthi</i> = thigh

43. Neuter Nouns ending in -u

Cakkhu (eye)

	SINGULAR	PLURAL
<i>Nom.</i> }	Cakkhu	Cakkhū ; cakkhūni
<i>Voc.</i> }		
<i>Acc.</i>	Cakkhuṇ	Cakkhū ; cakkhūni
<i>Ins.</i>	Cakkhunā	Cakkhūbhi ; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly :—

<i>Āyu</i> = age	<i>Ambu</i> = water
<i>Dhanu</i> = bow	<i>Tipu</i> = lead
<i>Madhu</i> = honey	<i>Vasu</i> = wealth
<i>Assu</i> = tear	<i>Vapu</i> = body
<i>Jānu</i> }	<i>Vatthu</i> = ground ; base
<i>Jaṇṇu</i> }	
<i>Dāru</i> = firewood	<i>Jatu</i> = sealing wax

44. Some More Particles

Particles, named *avyaya* in Pali, consist of adverbs, conjunctions, prepositions, indeclinable past participles ending in *tvā*, *tvāna*, *tūna* and *ya*, and infinitives.

<i>Āma</i> = yes	<i>Vā</i> ; <i>athavā</i> = or
<i>Evam</i> = thus ; yes	<i>Puna</i> = again
<i>Addhā</i> = certainly	<i>Tathā</i> = in that way

Sakim = once*Sanikam* = slowly*Sigham* = quickly ; soon*Purato* = in the front of ;
before*Yāva* ; *tāva* = till then ; so
long*Nānā* = separately*Vinā* = without*Katham* = how ?*Kasmā* = why ?

Exercise 15**TRANSLATE INTO ENGLISH**

1. Mayaṇ gāviyā khīraṇ, khīramhā dadhiṇ, dadhimhā sappiṇ ca labhāma. 2. Mātā dhītuyā akkhīsu assūni disvā (tassā)¹ vadanaṇ vārinā dhovi. 3. Kasmā tvaṇ ajja vāpiṇ gantvā puna nadiṇ gantuṇ icchasi ? 4. Kathaṇ tava bhātaro nadiyā padumāni ocinitvā āharisanti ? 5. Addhā te dhanūni ādāya vanaṇ pavisitvā migāṇ māretvā ānessanti. 6. Amhākaṇ pitaro tadā vanamhā madhuṇ āharitvā dadhinā saha bhuñjīsu. 7. Mayaṇ suve tumhehi² vinā araññaṇ gantvā dārūni bhañjissāma.³ 8. Kumārā sīghaṇ dhāvitvā vāpiyaṇ kīlitvā sanikaṇ gehāni agamiṇsu. 9. Tumhe khīraṇ pivituṇ icchatha, athavā dadhiṇ bhuñjituṇ ? 10. Yāva mayhaṇ pitā nahāyissati tāva ahaṇ idha tiṭṭhāmi. 11. Yathā bhūpati āṇāpeti tathā tvaṇ kātuṇ icchasi ? 12. Āma, ahaṇ bhūpatino vacanaṇ atikkamituṇ⁴ na sakkomi.

TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd ? 2. First⁵ I will drink gruel and then eat curd with honey. 3. Go

1. Of her.2. Ablative must be used
with “ vinā ”.

3. Bhañjati = breaks.

4. To surpass.

5. Paṭhamam, *adv.*

quickly to the market to bring some ghee. 4. Having bathed in the sea why do you like to go again there now? 5. Do you know how our fathers gathered honey from the forests? 6. I will stay on the river bank till you cross the river and come back. 7. My mother-in-law went to the city without her retinue and returned with a sister. 8. The millionaire fell on (his) knees¹ before the king and bowed down at his feet. 9. Is your horse able to run fast? 10. Yes, certainly it will run fast. 11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks. 12. Why does your father walk slowly on the sand?

1. Jāṇubi patitvā (Don't use the locative).

CLASSIFICATION OF NOUNS

45. Nouns are divided into 5 classes, viz. :—

1. *Nāmanāma* = substantives and proper nouns
2. *Sabbanāma* = pronouns
3. *Samāsanāma* = compound nouns
4. *Taddhitanāma* = derivatives from nouns or substantives
5. *Kitakanāma* = verbal derivatives

3. Compound nouns are formed by the combination of two or more words, e.g.,

Niluppala = blue water-lily

Rājaputta = king's son

Hattha-pāda-sīsāni = hands, feet and the head

4. Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

Paca (to cook) + *ṇa* = *pāka* (cooking)

Dā (to give) + *aka* = *dāyaka* (giver)

Nī (to lead) + *tu* = *netu* (leader)

5. *Taddhita* nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

Nāvā (ship) + *ika* (in the meaning of engaged) = *nāvika* (sailor).

1. The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.

PRONOUNS

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of Relative Pronoun

YA = which ; who

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Yo	Ye
<i>Acc.</i>	Yaṇ	Ye
<i>Ins.</i>	Yena	Yebhi ; yehi
<i>Dat.</i>	Yassa	Yesaṇ ; yesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Yamhā ; yasmā	Yebhi ; Yehi
<i>Loc.</i>	Yamhi ; yasmiṇ	Yesu

Feminine

<i>Nom.</i>	Yā	Yā ; yāyo
<i>Acc.</i>	Yaṇ	Yā ; yāyo
<i>Abl.</i>	Yāya	Yābhi ; yāhi
<i>Dat.</i>	Yassā ; yāya	Yāsan ; yāsānāṇ
<i>Gen.</i>		
<i>Loc.</i>	Yassaṇ ; yāyaṇ	Yāsu

Neuter

<i>Nom.</i>	Yaṇ	Ye ; yāni
<i>Acc.</i>	Yaṇ	Ye ; yāni

The rest is similar to that of masculine.

Similarly declined are :

<i>Sabba</i> = all	<i>Itara</i> = the other
<i>Pubba</i> = former ; eastern	<i>Aññatara</i> = certain

<i>Añña</i> = other ; another	<i>Apara</i> = other ; western
<i>Katara</i> = which (of the two)	<i>Ubhaya</i> = both
<i>Katama</i> = which (of the many)	<i>Para</i> = other ; the latter
	<i>Ka</i> (kiṇ) = who ; which

47. Adjectives (Pronominal)

Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

Exercise 16

TRANSLATE INTO ENGLISH

1. Sabbesaṇṇaṃ nattāro paññavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṇṇaṃ nahātvā padumāni piḷandhitvā āgacchiṇsu. 3. Añño vāṇijo sabbāṇaṃ dhaṇaṇṇaṃ yācā-kāṇaṇṇaṃ datvā gehaṇṇaṃ pahāya pabbaji.¹ 4. Mātā ubhayaṇṇaṃ pi dhītaraṇṇaṃ vatthāni kiṇitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenuṇṇaṃ harati? 6. Kassa putto dakkhiṇaṇṇaṃ disaṇṇaṃ gantvā vīhiṇṇaṃ āharissati? 7. Ye pāpāni karonti te niraye² nibbattitvā dukkhaṇṇaṃ labhisanti. 8. Kāsaṇṇaṃ dhītaro vanamhā dārūni āharitvā odanaṇṇaṃ pacissanti? 9. Katarena maggena so puriso

1. Left the household life ;
became a monk.

2. Niraya = hell, m.

nagaraṇ gantvā bhaṇḍāni¹ kiṇi? 10. Itarā dārikā
vanitāya hatthā pupphāni gaḥetvā cetiyaṇ pūjesi.
11. Paresaṇ dhanāṇ dhaññaṇ vā gaṇhituṇ mā cintetha.
12. Aparo aññissaṇ vāpiyaṇ nahātvā pubbāya disāya
nagaraṇ pāvīsi.²

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens,
houses and streets. 2. The daughters of all the women
in the village walked along the path to the shrine.
3. Another maiden took a lotus and gave (it) to the
former. 4. Which man will bring some milk for me?
5. Who stands on the bank of the river and looks
in the southern direction? 6. Sons of all rich men do
not always become wealthy. 7. Whose grandsons
brought the cows here and gave (them) grass to eat?
8. To-morrow, all women in the city will come out from
there and wander in the forest. 9. The other woman,
having seen a leopard on the street, ran across the garden.
10. Whosoever³ acquires merit through charity will be
born in heaven. 11. A certain man brought lotuses
from the pond, another man carried (them) to the mar-
ket to sell. 12. My brother's son broke the branches
of the other tree (in order) to gather flowers, leaves
and fruits.

48. Declension of the Demonstrative Pronoun

TA (that)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	So (he)	Te (they)
<i>Acc.</i>	Taṇ ; naṇ (him)	Te ; ne (them)

1. Bhaṇḍa = goods, *n.*

2. Entered.

3. Yo koci.

	SINGULAR	PLURAL
<i>Ins.</i>	Tena (by, with or through him)	Tebhi ; tehi (by, with or through them)
<i>Dat.</i>	Tassa (to him ; his)	Tesaṇ ; tesānaṇ
<i>Gen.</i>		
<i>Abl.</i>		
	Tamhā ; tasmā	Tebhi ; tehi
<i>Loc.</i>	Tamhi ; tasmiṇ	Tesu

Feminine

<i>Nom.</i>	Sā (she)	Tā ; tāyo (those women)
<i>Acc.</i>	Taṇ ; naṇ (her)	Tā ; tāyo (them)
<i>Abl.</i>	Tāya	Tābhi ; tāhi
<i>Dat.</i>	Tassā ; tāya	Tāsaṇ ; tāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>		
	Tassaṇ ; tāyaṇ	Tāsu

Neuter

<i>Nom.</i>	Taṇ (it)	Te ; tāni (those things)
<i>Acc.</i>	Taṇ (it)	Te ; tāni (those things)

The rest is similar to that of the masculine.

Eta (that or this) is declined like *ta*. One has only to prefix an “e” to the forms of *ta*, e.g., *Eso*, *ete*, *etaṃ*, *enaṃ*, and so on.

49. Declension of Demonstrative Pronoun

IMA (= this)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Ayaṇ = this (man)	Ime = these (men)
<i>Acc.</i>	Imaṇ	Ime

	SINGULAR	PLURAL
<i>Ins.</i>	Anena ; iminā	Ebhi ; ehi ; imebhi ; imehi
<i>Dat.</i>	Assa ; imassa	Esaṇ ; esānaṇ ; im- esaṇ ; imesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Asmā ; imamhā ; imasmā	Ebhi ; ehi ; imebhi ; imehi
<i>Loc.</i>	Asmiṇ ; imamhi ; imasmiṇ	Esu ; imesu

Feminine

<i>Nom.</i>	Ayaṇ = this (woman)	Imā ; imāyo = these (women)
<i>Acc.</i>	Imaṇ	Imā ; imāyo
<i>Abl.</i>	Imāya	Imābhi ; imāhi
<i>Dat.</i>	Assā ; assāya ; imissā ; imissāya ; imāya	Āsaṇ ; āsānaṇ ; imāsaṇ ; imāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Assaṇ ; imissaṇ ; imāyaṇ	Imāsu

Neuter

<i>Nom.</i>	Idaṇ ; imaṇ = this (thing)	Ime ; imāni = these (things)
<i>Acc.</i>	Idaṇ ; imaṇ	Ime ; imāni

The rest is similar to that of the masculine.

Exercise 17

TRANSLATE INTO ENGLISH

1. Ayaṇ sīho tamhā vanamhā nikkhamma imasmiṇ magge thatvā ekaṇ itthiṇ māresi. 2. So tāsāṇ yuva-
tīnaṇ tāni vatthāni vikkiṇitvā tāsāṇ santikā¹ mūlaṇ²
labhissati. 3. Imissā dhītarō tamhā vanamhā imāni

1. Santika = near (but here: tāsāṇ santikā = from them).

2. Mūla = money ; cash, n.

phalāni āhariṇsu, aññā nāriyo tāni khādituṇ gaṇhiṇsu.
 4. Imā sabbā yuvatiyo taṇ āramaṇ gantvā dhammaṇ
 sutvā Buddhaṇ pādumehi pūjessanti. 5. Ime manussā
 yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.¹
 6. Tassā kaññāya mātā dakkhiṇāya disāya imaṇ gāmaṇ
 āgantvā idha ciraṇ² vasissati. 7. Tassa nattā imassa
 bhātarā saddhiṇ Koḷambanagaraṇ³ gantvā tāni bhan-
 dāni vikkiṇissati. 8. Tā nāriyo etāsaṇ sabbāsaṇ kumā-
 rīnaṇ hatthesu padumāni ṭhapesuṇ,⁴ tā tāni haritvā
 cetiyaṇ pūjesuṇ. 9. Tassā rājiniyā etā dāsiyo imehi
 rukkhehi pupphāni ocinitvā imā mālāyo kariṇsu.
 10. Kesaṇ so imaṇ dhanan datvā sukhaṇ labhissati?
 11. Yo magge gacchatī, tassa putto suraṇ pivitvā ettha
 sayati. 12. Ke taṇ khettaṇ⁵ gantvā tiṇaṇ āharitvā
 imāsaṇ gāvīnaṇ datvā khīraṇ labhituṇ icchanti?

TRANSLATE INTO PALI

1. A certain man having gone to that cemetery
 gathered those flowers and brought them here. 2. This
 lioness having come out from that forest killed a cow
 in this place.⁶ 3. The husband of that woman bought
 these clothes from that market and gave them to his
 grandsons. 4. Whose servants will go to Colombo to
 buy goods for you and me? 5. To-morrow his brothers
 will go to that forest and collect honey and fruits. 6.
 Her sisters went to that field (in order) to bring grass
 for these cows. 7. I got these lotuses and flowers from
 a certain woman of that village. 8. To-day all maidens

1. Anugacchatī = follows.

4. 3rd person plural of the

2. Ciraṇ = for a long time, *m*.

Past Tense.

3. Koḷambanagara = Colombo. 5. Khetta = field, *n*.

6. Place = ṭhāna, *n*.

of this city will go to that river and will bathe in it.
 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that¹ killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding “nta” or “māna” to the verbal base. e.g.,

Gaccha + nta = *gacchanta* = going

Gaccha + māna = *gacchamāna* = going

Paca + nta = *pacanta* = cooking

Paca + māna = *pacamāna* = cooking

15. Declension of the Present Participle

GACCHANTA (= going)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Gacchan̐ ; gacchanto	Gacchanto ; gacchantā
<i>Acc.</i>	Gacchantan̐	Gacchante
<i>Ins.</i>	Gacchatā ; gacchantena	Gacchantebhi ; gacchantehi

1. Use the relative pronoun “ya”.

	SINGULAR	PLURAL
<i>Dat.</i> }	Gacchato ; gacchan-	Gacchataṇ ; gac-
<i>Gen.</i> }	tassa	chantānaṇ
<i>Abl.</i>	Gacchatā ; gacchan- tamhā ; gacchan- tasmā	Gacchantebhi ; gac- chantehi
<i>Loc.</i>	Gacchati ; gacchante ; gacchantamhi ; gacchantasmiṇ	Gacchantesu
<i>Voc.</i>	Gacchaṇ ; gaccha ; gacchā	Gacchanto ; gacchan- tā

Feminine

<i>Nom.</i> }	Gacchantī	Gacchantī ; gacchantiyo
<i>Voc.</i> }		
<i>Acc.</i>	Gacchantiṇ	Gacchantī ; gacchantiyo
<i>Abl.</i>	Gacchantiyā	Gacchantībhi ; gacch- antīhi

and so on like *kumārī*.

Neuter

<i>Nom.</i>	Gacchaṇ	Gacchantā ; gacchantāni
<i>Acc.</i>	Gacchantan	Gacchante ; gacchantāni

The rest is similar to that of the masculine.

Remark

Here one should note that these participles change their endings in the feminine.

The following are declined similarly :—

Pacanta = cooking

Karonta = doing

Caranta = walking

Dhāvanta = running

Nahāyanta = bathing

Hasanta = laughing

Bhujjanta = eating

Sayanta = sleeping

Passanta = looking at ;
seeing

Nisīdanta = sitting

Haranta = carrying

Kiṇanta = buying

Titṭhanta = standing

Vikkiṇanta = selling

Āharanta = bringing

Dadanta = giving

Viharanta = living ; residing

Rodanta = crying

52. A. All of these have another form ending in *-māna*, like *gacchamāna*. In that form they are declined like *nara* in the masculine, *vanitā* in the feminine, and *nayana* in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.,

Titṭham goṇo tiṇaṃ khādati = The bull which is standing eats grass or

Goṇo titṭhanto tiṇaṃ khādati = The bull eats grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.,

Bhattam buñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṃ gacchanto dārako ekaṃ goṇaṃ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṃ gantvā piṭhe nisīdati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṃ nahāyante manusse passiṃsu.
4. Kaññāyo hasamānā nahāyantiyo gacchantiṃ vanitaṃ akkosinṃsu.
5. Puriso hasanto rukkhaṃ āruhitvā phalāni khādanto¹ sākhāyaṃ nisīdi.
6. Bhagavā Sāvatthiyaṃ² viharanto devānaṃ

1. Khāda = to eat hard food. 2. In the city of Sāvatthi “Bhuñja” is used in eating soft food.

manussānan ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ utthāpetvā ¹ hasamānā tamhā tṭhānā apagacchi ² 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhi-pitvā ³ mañce tṭhapetha. 9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvāṭesu patiṃsu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati. 11. Nisī-dantiyā nāriyā putto rodamāno tassā santikaṃ gamis-sati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā ⁴ tattha nisīdiṃsu. 13. Vanamhā dārūnī āharanti kaññā ekasmiṃ pāsāṇe udakaṃ piva-mānā ⁵ nisīdi. 14. Vāṇijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanto so dhanavā sīlavante gavesati.⁶

TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits. 2. The mother, having raised the crying girl, gave her (some) milk. 3. Walking on the river-bank we saw (some) people bathing in the river. 4. Seeing us there, a deer began to run and then fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

-
1. Having awakened or raised.
2. Went away ; moved aside.
3. Having raised up.

4. Begging.
5. Drinking. .
6. Seeks.

day, I saw a lioness sleeping in a cave. 10. The boy came to me, laughing and running. 11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields. 12. The Buddha, living in Sāvattthi for a long time, preached His doctrine to the people of that city. 13. While cooking (some) rice, his sister sat singing¹ on a chair. 14. Giving alms to the beggars the millionaire spent² all his wealth. 15. Playing on the road the boys saw a man running from there.

53. Past Participles

The Past Participles are formed in many ways. Their formation will be shown in the second book ; only a few examples are given here.

Gata = gone

Āgata = come

Kata = done ; made

Vutta = told ; said

Bhinna = broken

Otiṇṇa = descended

Āhata = brought

Pahata = beaten

Hata = carried

Mata = dead

Sutta }
Sayita } = slept

Thita = stood

Nisinna = sat

Vuttha = lived

Datṭha = bitten

Pakka ; *pacita* = cooked

Laddha = received

Kīta = bought

Bhutta = eaten

Vandita = worshipped

Hata = killed

Chinna = cut

Kuddha = enraged

N.B.—These Participles are often used as complements of verbs, e.g., So *kālakato* (*hoti*) = he is dead. Sometimes the verb is understood.

1. (*Gitaṃ*) *gāyanti*.

2. *Vissajjesi*.

Suffix *to* is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and the plural in that form. These are included in the indeclinables :

Rukkhatō = from the tree or trees
Gāmato = from the village or villages
Purisato = from the man or men
Tato = from there ; (therefore)
Kuto = from where ?
Sabbato = from all.

TRANSLATE INTO ENGLISH

1. Hīyo araññaṇ gato so puriso ahinā daṭṭho mari
2. Rukkhato otiṇṇā pakkhī dārakena sakkharāhi hatā
honti. 3. Purisena pharasunā chinno so rukkho tassa
gehasa upari pati. 4. Gāmato nikkhantā¹ tā gāviyo
khette tiṇaṇ khāditvā vāpito jalaṇ pivissanti. 5.
Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu
manussehi kītāni (honti). 6. Tāya kaññāya pakkaṇ
odanaṇ aṭavito āgatā tassā bhātaro bhuñjitvā sayis-
santi. 7. Pitarā vuttaṇ anussarantī² sā yuvatī tāya
laddhaṇ dhanan gaṇhituṇ na icchi. 8. Ekena hatthina
chinnan sākhan aññā hatthiniyo gahetvā khādiṇsu.
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītā-
ni ? 10. Kuddho so bhūpati tasmiṇ nagare vutthe sabbe

2. Remembering.

manusse tato nīhari.¹ 11. Sappena daṭṭho vāṇijassa putto tassa dāsehi ekassa vejja² santikaṇ nīto³ hoti. 12. Idha imasmiṇ pīṭhe nisinnaṇ kumāriṇ gehato āgatā aññā dārikā pahari. 13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṇ gatā rodantī aṭṭhāsi. 14. Magge gacchantā te purisā tāya dhenuyā bhinnaṇ ghaṭaṇ⁴ passiṇsu. 15. Bhūpati tehi manussehi katāni gehāni passitvā tesāṇ mūlaṇ adāsi.

TRANSLATE INTO PALI

1. The peacock, having descended from the tree, is gone now to the rock. 2. Having been bitten by a serpent the boy is carried to a physician. 3. This woman does not like to take the money received from her sister. 4. The man who has come⁵ from that village bought (some) goods from this market. 5. Remembering his mother's words the boy did not go to the dead man. 6. My aunt's cows will come out of the forest and will eat the grass cut and brought by the slave woman. 7. Having seen a man sleeping on the bed the householder told his boys not to go near him. 8. A deer was seen by the maiden who was cooking rice⁶ for her mother. 9. The rice that was cooked by her is given to beggars and crows. 10. The house made by them was broken by an elephant. 11. The enraged king killed all men who came to the city. 12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves. 13. The garland received from the queen by that girl is given to another girl. 14. The rice given to them was eaten by the slaves and the beggars. 15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

4. Water-pot, *m*.2. Vejja=doctor; physician, *m*.

5. Has come=āgata.

3. Carried.

6. Who was cooking rice =
bhattaṃ pacantiyā.

55. Adjectives

Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are *Seta* (= white), *Rassa* (= short), *Mahanta* (= big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples

	<i>Adj.</i>	<i>Noun</i>	<i>Adj.</i>	<i>Noun</i>
1.	<i>Ratto</i>	goṇo	<i>rassāni</i>	tiṇāni khādati
	(= The red ox eats some short grasses).			

2.	<i>Setā</i>	kaññā	<i>nīlam</i>	vatthan paridahati
	(= The fair girl wears a blue cloth).			

Here is a list of adjectives which are frequently used :

<i>Khuddaka</i> = small	<i>Seta</i> = white
<i>Mahanta</i> = big ; large	<i>Nīla</i> = blue
<i>Dīgha</i> = long	<i>Ratta</i> = red
<i>Rassa</i> = short ; dwarf	<i>Kāla</i> = black
<i>Ucca</i> = high ; tall	<i>Pīta</i> = yellow
<i>Nīca</i> = low ; vulgar	<i>Uttāna</i> = shallow
<i>Majjhima</i> = medium	<i>Gambhīra</i> = deep
<i>Appaka</i> = few ; a little	<i>Khara</i> = rough ; coarse
<i>Bahu</i> ; <i>bahuka</i> = many ; much	<i>Mudu</i> = soft
<i>Āma</i> = unripe	<i>Bāla</i> = foolish ; young
<i>Pakka</i> = ripe	<i>Pañḍita</i> = wise
<i>Dahara</i> = young	<i>Balavantu</i> = powerful
<i>Mahallaka</i> = elderly ; old	<i>Dubbala</i> = feeble
<i>Vitthata</i> = wide ; broad	<i>Surūpa</i> ; \ beautiful ; <i>Dassanīya</i> / handsome

56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in *-vantu* and *-mantu* is given above. The others are declined like nouns (in various genders) according to their endings.

For instance : *dīgha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

Those ending in *-u*, such as *bahu* and *mudu* are declined like *garu*, *dhenu* and *cakku*. Sometimes these, ending in *-u*, add *kā* to their feminine stem, and then they are declined like *vanitā*, e.g., *mudu* = *mudukā*, *bahu* = *bahukā*.

The words ending in *ī*, like *mālī* (one who has a garland), take *-inī* instead of *ī* in forming feminine stems, e.g.,

Mas. : *Mālī*.

Fem. : *Mālinī*.

Mālinī and such others are declined like *kumārī*.

Exercise 20

TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīdantiyo bahū tīṇaṃ khādisu. 2. Uccā kumārī nīlaṃ vatthaṃ paridahitvā¹ mahantaṃ nagaraṃ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṃ

1. Paridahati = wears.

nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.¹ 5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiṃ ucce rukkhe t̥hito vānaro imasmiṃ nīce tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanam labhitvā dubbale manusse piḷenti. 11. Balavantaṃ kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti. 12. Bhunnaṃ² bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātarānaṃ majjhimo nīce piṭhe nisīditvā āmaṃ phalaṃ khādanti. 14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni uppalāni³ ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.
 2. Wearing red clothes many girls are going to the big market in that large city. 3. The sons of that elderly woman are neither powerful nor rich.⁴ 4. Our young ones always like to eat many unripe fruits. 5. That foolish woman went to that long river and fell in its deep water. 6. Water in this pond is not deep but shallow. 7. My old (elderly) aunt brought a long rope to

1. Hoti = is.

2. There are two forms : “bahūnam” and “bahunnam”

3. Uppala = lily, *n*.

4. Neither nor = “vā na” := *Balavanto vā dhanavanto vā na honti*.

bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango¹ got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy's soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

1. Mango = amba, *m.n.*

NUMERALS

57. Cardinals

- | | |
|---------------------------|---|
| 1. Eka (= ekaṇ) | 28. Aṭṭhavīsati |
| 2. Dvi (= dve) | 29. Ekūnatiṇṣati |
| 3. Ti (= tayo) | 30. Tiṇṣati ; tiṇṣā |
| 4. Catu (= cattāro) | 31. Ekatiṇṣati |
| 5. Pañca | 32. Dvattiṇṣati ; battiṇṣati |
| 6. Cha | 33. Tettiṇṣati |
| 7. Satta | 39. Ekūnacattālīsā |
| 8. Aṭṭha | 40. Cattālīsati ; cattālīsā |
| 9. Nava | 49. Ekunapaññāsā |
| 10. Dasa | 50. Paññāsā ; paṇṇāsā ; paññāsati ; paṇṇāsati |
| 11. Ekādasa | 59. Ekūnasatṭhi |
| 12. Dvādasa ; bārasa | 60. Satṭhi |
| 13. Teḷasa ; terasa | 62. Dvesatṭhi ; dvāsatṭhi ; dvisatṭhi |
| 14. Cuddasa ; catuddasa | 69. Ekūnasattati |
| 15. Paṇṇarasa ; pañcadasa | 70. Sattati |
| 16. Soḷasa | 79. Ekūnāsīti |
| 17. Sattarasa ; sattadasa | 80. Asīti |
| 18. Aṭṭhārasa ; aṭṭhādasā | 82. Dveasīti ; dvāsīti ; dviyāsīti |
| 19. Ekūnavīsati | 84. Caturāsīti |
| 20. Vīsati | 89. Ekūnanavuti |
| 21. Ekavīsati | 90. Navuti |
| 22. Dvāvīsati ; bāvīsati | 92. Dvenavuti ; dvānavuti ; dvinavuti |
| 23. Tevīsati | |
| 24. Catuvīsati | |
| 25. Pañcavīsati | |
| 26. Chabbīsati | |
| 27. Sattavīsati | |

99	=	Ekūnasataṇ
100	=	Sataṇ
1000	=	Sahassaṇ
10000	=	Dasasahassaṇ
100000	=	Satasahassaṇ ; lakkhaṇ
1000000	=	Dasalakkhaṇ
10000000	=	Koṭi
100000000	=	Dasakoṭi
1000000000	=	Satakoṭi

58. Some of these numerals take all the genders, and some have their own.

A. The stems *eka*, *ti*, *catu* are of all genders and declined differently in each gender.

B. The stem *dvi* and those from *pañca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.

C. From *Vīsati* to *Navuti* the numbers are feminine. So is *Koṭi*.

D. Stems *sata*, *sahassa* and the compounds ending with them are neuter.

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning “some” e.g., *Eke manussā* = some people.

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *vīsati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g., *cattāri satāni* = four (quantities) of hundred.

G. Numerals are more often used as adjectives.

DECLENSION OF NUMERALS

59. “Eka” is declined like the relative pronoun “ya” given above (§ 46).

Declension of Dvi (= two)

PLURAL

(Common to all genders)

<i>Nom.</i>	}	Dve ; duve
<i>Acc.</i>		
<i>Abl.</i>	}	Dvībhi ; dvīhi
<i>Ins.</i>		
<i>Dat.</i>	}	Dvinnan̐ ; duvinnan̐
<i>Gen.</i>		
<i>Loc.</i>		Dvīsu

Declension of Ti (= three)

PLURAL

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>Nom.</i>	} Tayo	Tisso	Tīni
<i>Acc.</i>			
<i>Abl.</i>	} Tībhi ; tīhi	Tībhi ; tīhi	Tībhi ; tīhi
<i>Ins.</i>			
<i>Dat.</i>	} Tinnan̐ ; tinnannan̐	Tissannan̐	Tinnan̐ ; tinnannan̐
<i>Gen.</i>			
<i>Loc.</i>	Tīsu	Tīsu	Tīsu

Declension of Catu (= four)

<i>Nom.</i>	} Cattāro ; Caturo	Catasso	Cattāri
<i>Acc.</i>			
<i>Abl.</i>	} Catūbhi ; Catūhi	Catūhi ; -bhi	Catūhi ; -bhi
<i>Ins.</i>			
<i>Dat.</i>	} Catunnaṇ	Catassannaṇ	Catunnaṇ
<i>Gen.</i>			
<i>Loc.</i>	Catusu	Catusu	Catusu

Declension of Pañca (= five)

(Similar in all genders)

PLURAL

Nom.	}	Pañca
Acc.		
Abl.	}	Pañcabhi ¹ ; pañcahi
Ins.		
Dat.	}	Pañcanannaṃ
Gen.		
Loc.		Pañcasu

Cha, *satta*, *aṭṭha* and all up to *aṭṭhādasā* are declined like *pañca*, e.g.,

Nom.	Acc.	Abl.	Dat. Gen.	Loc.
Cha	Cha	Chahi	Channaṃ	Chasu

60. *Vīsati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timśā* and others ending in -ā are declined like *vanitā*. *Vīsati* itself has another form ending in -ā, i.e., *vīsā*.

“Sata” (100) and “sahassa” (1000) are declined like *nayana* (§40).

Exercise 21

TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyo imehi tīhi maggehi taṇ aṭaviṇ gantvā tissannaṃ kaññānaṃ tīṇi phalāni adaṇsu. 3. Ekissaṇ sālāyaṇ sataṇ purisā, paññāsā itthiyo ca nisīdissanti. 4. Maṇaṇ ito navahi divasehi¹ pañcahi kumārehi saddhiṇ Koḷambanagaraṇ.

1. After nine days.

gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahuṃ
tiṇaṃ, appakaṃ udakañ ca āharaṃsu. 6. Vīsati purisā
dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo
kahāpaṇānaṃ¹ dvīhi satehi² aṭṭha asse kiṇitvā te catun-
naṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthi-
naṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha
kapayo ānesuṃ. 9. Tāsaṃ mātā dasa ambe kiṇitvā
catassannaṃ dhītārānaṃ dadissati. 10. Idāni Laṅkā-
yaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.
11. Pubbe Sāvattihinagare manussānaṃ satta koṭiyo³
vasiṃsu. 12. Tumhe ito dvīhi vassehi Anurādhapuraṃ⁴
gantvā tattha nava divase vasantā mahante cetiye
passissatha. 13. Dāso ekena hatthena dve nāḷikere⁵
itarena ekaṃ panasañ⁶ ca harati. 14. Ahaṃ cattāri
vassāni⁷ nagare vasitvā tato pacchā tayo māse⁸ gāme
vasissāmi.

TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them
to the two daughters. 2. To-morrow five men will go
to the forest and cut ten trees with their five axes. 3.
Three girls went separately⁹ to three tanks and each¹⁰
brought thirty flowers. 4. In this hall there are five
hundred men and three hundred women. 5. There are

1. “Kahāpaṇa” is a square coin extensively used in former
days, the purchasing power of which is said to have
been about that of a florin (2s).

2. With two hundreds (of kahāpaṇas).

3. Seven crores of people.

4. The sacred city of the Buddhists in Ceylon.

5. Coconut, *m.n.*

8. Māsa = month, *m.*

6. Jak-fruit, *m.n.*

9. Vimsu.

7. Vassa = year, *m.n.*

10. Ek’ekā.

five thousand people, one thousand cattle¹ and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred² pieces (of kahāpaṇas). 15. Five million people live in the island of Ceylon.

61. Ordinal Numerals

Paṭhama = first

Dutiya = second

Tatiya = third

Catuttha = fourth

Pañcama = fifth

Chaṭṭha = sixth

Sattama = seventh

Aṭṭhama = eighth

Navama = ninth

Dasama = tenth

Ekādasama = eleventh

Dvādasama = twelfth

Terasama = thirteenth

Cuddasama = fourteenth

Vīsati = twentieth

Tim̐satima = thirtieth

Cattālīsati = fortieth

Paṇṇāsati = fiftieth

Saṭṭhima = sixtieth

Sattatima = seventieth

Asīti = eightieth

Navutima = ninetieth

Satama = hundredth

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.

In the masculine they are declined like *nara*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

Remark

“The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as :

- (1) Aṭṭhasu purisesu paṭhamo or
- (2) Aṭṭhannaṃ purisānaṃ paṭhamo.

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālam akāsi.¹
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṃ karoti.²
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya³ asītiyā sissesu pañcaviṣatimo hīyo gambhīre udake pati.
9. Amhākaṃ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissantī.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṃ sissā⁴ uggahaṇhanti.
11. Dvinnaṃ dhanavantaṇaṃ dutiyo tiṇṣatiyā yācakānaṃ dānaṃ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dha-

1. Kālam karoti = dies.

2. Rajjaṃ karoti = reigns.

3. School, *f*.

4. Student, *m*.

navā hoti. 13. Bhattaṇ pacantīnaṇ tissannaṇ itthī-
naṇ dutiyā nahāyituṇ gamissati. 14. Bhagavā paṭha-
maṇ vassaṇ Bārāṇasīyaṇ Isipatanārāme vihari.
15. Tadā so pañcannaṇ bhikkhūnaṇ bahunnaṇ manus-
sānañ ca dhammaṇ desesi.

TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.
6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VII died 26 years ago.¹
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

1. Ago = upari, *ni*. Use the genitive with this.

ADVERBS

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,

“ *Sukham* sayati ” = sleeps comfortably.

“ *Sādhukam* karoti ” = does (it) well.

But many other indeclinables like *tadā* (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.,

Paṭhanam = at first ; for the first time.

Dutiyam = for the second time.

Cardinals form their adverbs by adding suffixes *-kkhattum* and *dhā*.

Catukkhattuṃ = four times.

Catudhā = in four ways.

A List of Adverbs

<i>Visum</i> = severally ; separately	<i>Ekadhā</i> = in one way
<i>Dukkham</i> = with difficulty	<i>Dvikkhattum</i> = twice
<i>Samam</i> = evenly	<i>Sakim</i> = once
<i>Sanikam</i> = slowly	<i>Pañcadhā</i> = in five ways
<i>Sīgham</i> = quickly	<i>Katham</i> = how ?
<i>Evam</i> = thus ; so	<i>Tathā</i> = in that way
<i>Sahasā</i> = suddenly	<i>Sādhukam</i> = well
<i>Dalham</i> = tightly ; strictly	<i>Abhiñham</i> = constantly
	<i>Ekamantam</i> = aside

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantaṇaṃ pañcamo sukhaṃ jīvati.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati.
3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṇ

daḷhaṇ bandhitvā vāpiṇ nesi. 4. Ime pañca dārakā abhiṇhaṇ magge dhāvantā kīḷanti. 5. Imesu navasu sissesu sattamo sādhuṇ ugganḥāti. 6. Bhikkhū Bhagavato santikaṇ āgantvā taṇ vanditvā ekamantaṇ nisīdiṇsu. 7. So seṭṭhī (attano¹) dhanāṇ pañcadhā vibhajitvā pañcannaṇ dhītārānaṇ adadi. 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṇ imaṇ nagaraṇ āgacchi. 9. Paṭhamāṇ te assā rathaṇ samaṇ ākaḍḍhiṇsu, dutiyaṇ sīghaṇ dhāviṇsu. 10. Mama aṭṭhannaṇ bhātarānaṇ catuttho dukkhaṇ jīvati. 11. Kathaṇ te cattāro vāṇijā tattha vasanti? 12. So dhītaraṇ evaṇ vatvā sahasā tato aññaṇ ṭhānaṇ gacchi.

TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place. 2. The fifth of these seven merchants lives happily (or comfortably). 3. The king twice came out of the city and once bathed in this tank. 4. The horses will run quickly drawing evenly the carriages after them. 5. The fourth of the seven monks does not observe² the precepts³ well. 6. These twelve merchants went to the Buddha and sat aside to hear His preaching.⁴ 7. Suddenly a thief came to me and tried⁵ to take my umbrella. 8. Slowly they went together⁶ to the bank of the river and came back separately. 9. The third of the five sons of my friend learns with difficulty. 10. How did he enter the city and come out of it so quickly? 11. The second daughter of his sixth brother lives (with difficulty or) miserably. 12. Thus he spoke to his third sister and went aside.

1. His own.

2. Na rakkhati.

3. Sīlānīr sikkhāpadāni.

4. Desanāṃ.

5. Ussahi.

6. Ekato.

SYNTAX

63. A sentence may contain any number of words ; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions : the subject (*kattā*) and the predicate (*kriyā*). (One may say “ Go ”! without any subject, but there the subject is understood).

(1) “ *Puriso sayati* (the man sleeps) ”, is a complete sentence. Here “ *puriso* ” is the subject and “ *says* ” is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object ; therefore a sentence formed with a transitive verb consists of three portions, viz. :— *kattā* (subject), *kammam* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	<i>Predicate</i>
Puriso	rukkhaṇ	chindati

= the man cuts a tree.

Order of Sentences

64. In the sentence, “ *Puriso rukkhāṇ chindati* ”, the subject comes first, the object second, and the predicate last. (In an English sentence the object must come after the predicate).

This is the general way of forming sentences which a beginner must follow. But there are no definite rules

about the order of the words in a Pali sentence. The above sentence may be written in four ways :—

- (1) Puriso rukkhaṇ chindati.
- (2) Rukkhaṇ puriso chindati.
- (3) Chindati puriso rukkhaṇ *or*
- (4) Puriso chindati rukkhaṇ.

In any way the meaning is the same ; and one has no difficulty in finding the subject and the object as they are always in different cases.

Concord

65. (1) The predicate must agree with the subject in number and person.

(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g., *Balavā puriso sayantaṃ goṇaṃ bandhati.*

(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,

A. *Ye puññaṇ karonti te sagge nibbattanti.*

B. *Yo magge gacchati tassa pitā hiyo mari.*

Exercise 24

Point out subjects, objects and predicates in the following sentences :—

1. Bhātā vāpiṇ gacchanto ekassa rukkhassa mūle
nṣīdi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṇ
gamissati.

3. Te pakkhino tesañ rukkhānañ sākḥāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhāñ āruhiṇsu.
5. Dasa hatthino imassa taruno aṭṭha sākḥā bhañjitvā khādiṇsu.
6. Sā yuvatī dve mālā piḷandhitvā hasantī tiṭṭhati.
7. Suve mayaṇ taṇ nagaraṇ gantvā bahūni bhañḍāni kiṇissāma.
8. Magge dhāvanta pañca dārakā ekasmiṇ āvāṭe patiṇsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkiṇiṇsu.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassaṇ nadiyaṇ nahāpesuṇ.

Insert suitable subjects, objects and predicates where necessary.

1.rukkhāñ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṇ bhaginī dārakaṇ ādāya hasantī.....
4. Dāso.....rajjuyā bandhitvā nahāpeti.
5.āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṇ nahātvā āgantvā bhattaṇ.....
7. Ahaṇ suve tayā saddhiṇ gāmaṇ.....
8. Yuvatiyo.....ocinituṇ.....gamisanti.

9. Amhākaṇ tasmiṇ nagare bhaṇḍāni vikiṇanti.
10. Cattāro padumāni ādāya vihāraṇ gamissanti.
11. suve āpaṇaṇ gantvā āharissāma.
12. Tvaṇ sakkharāhi godhaṇ mā
13. Vānarā āruhitvā bhañjanti.
14. Dārakā rodantā gantvā tesāṇ pitūnaṇ
15. Tā itthiyo pacitvā bhuñjitvā

How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts : the subject, the object and the predicate. (Note that the object belongs to the predicate).

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental, Ablative (of separation) or Locative Cases.

Now let us enlarge the sentences :

A. *Puriso rukkhaṃ chindati.*

B. *Goṇo tiṇaṃ khādati.*

A			B		
Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1) Balavā	puriso	mahantaṇ	rukkaṇ	pharasunā	chindati
(2) So seto, balavā	puriso	uccaṇ, muduṇ	rukkaṇ	hatthehi pharasuṇ ādāya	chindati
(3) Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṇ, tan	rukkaṇ	tasmīṇ vane, idāni	chindati
(1) Ratto	goṇo	bahuṇ	tiṇaṇ	idāni	khādati
(2) Balavā seto	goṇo	khette jātaṇ, bahuṇ	tiṇaṇ	tatta t̥hatvā, sīghaṇ	khādati
(3) Catuppado, ¹ siṅgī, ² bālo, rukke baddho,	goṇo	khuddakā khattambhā dāsena ānītaṇ	tiṇaṇ	visuṇ visuṇ katvā ādāya	khādati

1. Quadruped or that which has four feet.

2. That which has horns; or possessed of horns.

Exercise 25

Enlarge the following sentences :—

1. Kumāri bhattaṇ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṇ kasiṇsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṇ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo pudumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṇ cetiyaṇ vandāhi.
13. Ahaṇ sīlaṇ rakkhissāmi.
14. Bhikkhavo dhammaṇ desenti.
15. Mayaṇ Anurādhapuraṇ gamissāma.

Analyse the following sentences :—

1. Cattāro purisā balavante aṭṭha goṇe taṇ mahan-
taṇ khettaṇ hariṇsu.
2. Imasmiṇ gāme aṭṭhasu gehesu pañcatisati
manussā dukkhaṇ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṇ
sayissanti.
4. Pañcannaṇ dāsānaṇ dasa puttā vīsatiyā bala-
vantehi goṇehi khettaṇ kasanti.

5. Ekā itthī dvinnan puttānan rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni siḥhan vikkhiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṇ suve uyyānan gamissati.
8. Mayhan mātulāni rattan gāviṇ dīghāya rajjuyā daḥhan rukkhe bandhi.
9. Seṭṭhino balavanto aṭṭha puttā kakkhaḥan coran asīhi paharitvā tatth' eva¹ māresuṇ.
10. Gāman gacchantī vanitā aññissā bālan dhītaran disvā tassā tayo ambe adāsi.

1. Tatth'eva = on the spot.

PASSIVE VOICE

67. The verbs given so far in this book are of the Active Voice. To form the passive one must add “ya”, sometimes preceded by i or ī, to the root before the verbal termination, e.g.,

Paca + ti = Paca + iya + ti = *pacīyati* (is cooked).

Kara + ti = Kara + iya + ti = *karīyati* (is done).

Often the “ya” is assimilated by the last consonant of the base, e.g.,

Pac + ya + ti = *Paccati* (is cooked).

Vuc + ya + ti = *Vuccati* (is told).

68. In forming a sentence with a verb in the passive voice the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali Grammarians state it. But in English the subject always takes the Nominative form ; therefore the object becomes the subject when a sentence is turned from active into passive.

Vanitā odanam pacati

turned into passive, becomes :—

Vanitāya odano pacīyati or paccati.

Here “vanitāya” is named *anuttakattā* (the agent, subject) and “odano” *uttakamma* (the object in the Nominative) in Pali.

69. Conjugation of pahara = to beat

PRESENT TENSE

PASSIVE

	SINGULAR	PLURAL
3rd	(So) paharīyati = he is beaten	(Te) paharīyanti = they are beaten
2nd	(Tvaṇ) paharīyasi = thou art beaten	(Tumhe) paharīyatha = you are beaten
1st	(Ahaṇ) paharīyāmi = I am beaten	(Mayaṇ) paharīyāma = we are beaten

Conjugation of paca = to cook

PASSIVE VOICE

SINGULAR

3rd	(So odano) paccati = that (rice) is cooked.
2nd	(Tvaṇ odano) paccasi = thou (rice) art cooked.
1st	(Ahaṇ odano) paccāmi = I (rice) am cooked.

PLURAL

3rd	(Te odanā) paccanti = those (rice) are cooked.
2nd	(Tumhe odanā) paccatha = you (rice) are cooked.
1st	(Mayaṇ odanā) paccāma = we (rice) are cooked.

The following are conjugated like “Paharīyati” :—

<i>Karīyati</i> = is done or made	<i>Kasīyati</i> = is ploughed
<i>Gaṇhīyati</i> = is taken	<i>Desīyati</i> = is preached
<i>Harīyati</i> = is carried	<i>Mārīyati</i> = is killed
<i>Āharīyati</i> = is brought	<i>Vandīyati</i> = is worshipped
<i>Bandhīyati</i> = is tied	<i>Kiṇīyati</i> = is bought
<i>Bhuñjīyati</i> = is eaten	<i>Vikkiṇīyati</i> = is sold
<i>Ākaḍḍhīyati</i> = is dragged or drawn	<i>Rakkhīyati</i> = is protected
<i>Dīyati</i> = is given	<i>Bhāsīyati</i> = is told
	<i>Dhovīyati</i> = is washed

Exercise 26

TRANSLATE INTO ENGLISH

1. Kaññāya odano paciṇyati. 2. Te Goṇā dāsehi paharīyanti. 3. Tvaṇ balinā purisena ākaḍḍhīyasi. 4. Mayaṇ amhākaṇ arihi māriyāma. 5. Te migā tāya dāsiyā bandhīyanti. 6. Iminā vaḍḍhakinā¹ imasmiṇ gāme bahūni gehāni karīyanti. 7. Tumhe tasmiṇ gāme manussehi bandhīyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ harīyanti. 9. Aṭṭhahi vāṇijehi cattāro assā nagaraṇ āharīyanti. 10. Mayaṇ amhākaṇ dhītarehi nattārehi ca vandīyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kaṇiyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharāṇiyaṇ dhovīyanti. 13. Seṭṭhinā bahunnaṇ yācakānaṇ dānaṇ dīyati. 14. Tasmiṇ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Cha-
hi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desīyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇīyanti. 17. Dasahi vanitāhi dvisa-
taṇ ambānaṇ vikkiṇīyati. 18. Dāsiyā pakko odano gahapatiṇā bhuñjīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsiyati.

TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves. 2. Two black horses are bought by the two rich men. 3. You are beaten by four men. 4. This house is built (made) by eight carpenters. 5. Nine cows are killed by two tigers in that forest. 6. Thou art dragged to the field by those powerful men. 7. Many goods are sold

1. Vaḍḍhakī = carpenter, *m.*

in this village by those two merchants. 8. You are tied fast by the people of the city. 9. The baby is carried to a physician by his mother. 10. The rice is well cooked by the second daughter of the merchant. 11. The doctrine is preached to the people of this village by the monks residing in that monastery.¹ 12. The rice cooked by the slave woman is eaten by her son and brothers. 13. Many red clothes are washed in the tank by those women. 14. Three hundred mangoes are sold by six tall women. 15. Much wealth is given to his relations by that rich man. 16. All grass in this field is eaten by eight oxen and four cows. 17. The Buddha is worshipped everywhere in this island. 18. Two fields are ploughed by 12 farmers and six oxen. 19. Those who go by that path are killed by a lion. 20. The son of the man who walks on the road is beaten by that powerful man.

70. The past and the future forms of the Passive Voice are formed by adding “ī + ya” to the root before the verbal termination, e.g.,

Past 3rd singular—

Pahara + ī = pahara + iya + ī = *pahariyi* = he was beaten.

Future 3rd singular—

Paca + issati = paca + iya + issati = *pacīyissati* = (it) will be cooked.

1. Vihāra = monastery, *m.*

PASSIVE PARTICIPLES

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding “ī + ya” to the root before the active terminations, e.g.,

(1) Paca + māna = Paca + ī-ya + māna = *Pacīya-māna* (being cooked).

(2) Pahara + nta = Pahara + ī-ya + nta = *Paharī-yanta* (being beaten).

Forms like *paccamāna* (being cooked) and *vuccamāna* (being told) also are formed by assimilating “ya” with the last consonant of the root. (The rules of assimilation will be given in the Second Book).

72. The Declinable Active Past Participles are very few. The Passive P.Ps. are formed in various ways; the commonest way to form them is to add “ta” or “ita” to the root or the verbal base, e.g.,

Paca + ita = *pacita*—cooked

Hara + ita = *harita*—carried

Nahā + ta = *naāhata*—bathed

Nī + ta = *nīta*—carried

Ñā + ta = *ñāta*—known

Bhū + ta = *bhūta*—become; been

Su + ta = *suta*—heard

Here one notices that *ita* is added to the roots ending in *a*, and *ta* is added to the roots ending in vowels other than *a*. But this rule is not without exceptions.

A list of some P.P.Ps. is given above (§53). The words therein are formed in various ways ; but the student should not bother at present about their formation.

Another form of P.P.Ps. much common in use is formed by adding *inna* to the root and by dropping the last syllable or the vowel of the root, e.g.,

Chida + inna = *chinna*—cut

Bhida + inna = *bhinna*—broken

Dā + inna = *dinna*—given

Tara + inna = *tiṇṇa*—crossed ; gone ashore

Ni + sīda + inna = *nisinna*—sat

73. The Potential (or Future) Passive Participles are formed by adding “ tabba ” and “ anīya ” to the verbal base, e.g.,

Kātabba = }
Karaṇīya = } must be, fit to be, or should be done

Haritabba = }
Haraṇīya = } must be, fit to be, or should be carried

Pacitabba = }
Pacaniya = } must be, fit to be, or should be cooked

Bhujjītabba = fit to be or should be eaten

Dhovitabba = fit to be or should be washed

Bhavitabba = fit to be or should become or happen

Nisīditabba = fit to be or should be sat

Vattabba = fit to be or should be told

Vanditabba = fit to be or should be worshipped

Dātabba = fit to be or should be given

Chinditabba = fit to be or should be cut

Rakkhitabba = fit to be or should be observed or protected

Uggaṇhitabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjiyamānaṃ bhattaṃ sunakhassa dāta-bbaṃ (hoti). 2. Purisena chindiyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesaṃ bhattaṃ pacitabbāṃ. 4. Puttehi dhīta-rehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāṇijānaṃ vikkinitabbo hoti. 6. Corehi pahariyamānā purisā aññaṃ kattabbaṃ adisvā¹ aṭaviṃ dhāviṃsu. 7. Sārathinā pahariyamāno asso rathaṃ ākaḍḍhanto siḅhaṃ dhāvati. 8. Tumhehi dānāni dāta-bbāni, sīlani rakkhitabbāni, puññāni kātābbāni (honti). 9. Sissehi dhammo sotabbo² satthāni³ uggaṇhitabbāni. 10. Mayā dīyamānaṃ⁴ buñjitabbaṃ bhuñjituṃ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati. 12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu. 13. Mama bhātā tasmiṃ vane āhiṇḍanto chindaniye bahū rukke passi. 14. Mayā ovadiyamāno bālo vattabbaṃ apassanto⁵ khinno nisīdi.

TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one. 2. The field should be ploughed by the farmers with their oxen. 3. Being beaten by an enemy and not knowing what should be done,⁶ the man ran across the field. 4. Many beggars came to receive the alms that is being given by the rich merchant. 5.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Being given.

5. Not seeing.

6. Kim kātābban ti ajānanto.

Your parents¹ are to be worshipped and protected by you. 6. Being admonished² by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen³ to us and the others. 15. The rice is to be cooked and carried to the field by us.

Causal or Causative Verbs

74. Causative verbs are formed by adding to the root the suffixes.

(1) *e*, (2) *aya*, (3) *āpe*, or (4) *āpaya* before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = *pāceti* = causes to cook

Pac + aya + ti = *pācayati* = causes to cook

Pac + āpe + ti = *pācāpeti* = causes to cook

Pac + āpaya + ti = *pācāpayati* = causes to cook

1. *Mātāpitaro*, (is a compound

noun).

2. *Ovadito*.

3. Will happen = *bhavissati*.

N.B.—There is a similarity between “*pāceti*”, “*pācayati*” and “*coreti*”, “*corayati*”; but the former are causal and the latter are simple verbs.

75. The group of verbs “*coreti*”, etc., called “*Cu-rādi Group*” (see §15), always take “*e*” and “*aya*” in their simple forms and their causal bases are formed with “*āpe*” and “*āpaya*” e.g.,

Simple : *Coreti, Corayati* = steals

Causal : *Corāpeti, Corāpayati* = causes to steal

76. A. Intransitive verbs become transitive when they take causal forms, e.g.,

Dārako sayati (the baby sleeps).

Mātā dārakam sayāpeti (the mother makes her baby sleep).

B. Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple : *Goṇo tiṇaṃ khādati*.

Causal : *Dāso goṇaṃ tiṇaṃ khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Gaṇhāpeti = causes to (or makes one) take

Nahāpeti = causes to (or makes one) bathe

Bhojāpeti = causes to (or makes one) eat

Nisīdāpeti = causes to (or makes one) sit

Harāpeti = causes to (or makes one) carry

Āharāpeti = causes to (or makes one) bring

Gacchāpeti = causes to (or makes one) go

Chindāpeti = causes to (or makes one) cut

Mārāpeti = causes to (or makes one) kill.

Exercise 28

TRANSLATE INTO ENGLISH.

1. Setṭhī vaḍḍhakiṇ geḥaṇ kārāpeti. 2. Mātā dāra-
kaṇ pokkharaniyaṇ nahāpessati. 3. Amhākaṇ pitaro
bhikkhū bhojāpesuṇ. 4. Vanitāyo dāsiṇ bhattaṇ pācā-
pesuṇ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti.
6. Gahapatayo purisehi¹ dārūni gaṇhāpenti. 7. Garu
sisse dhammaṇ uggaṇhāpesi. 8. Adhipati purisehi
rukkhe chindāpessati. 9. Ahaṇ kaññāhi bhaṇḍāni
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṇ
harāpetha. 11. Mayaṇ dasahi goṇehi khettaṇ kasā-
pessāma. 12. Mātā puttaṇ pīṭhe nisīdāpetvā bhattaṇ
pacituṇ taṇḍule² āharāpesi.

TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds. 2. The
rich men make their sons give alms. 3. The king makes
the carpenters build five houses. 4. The charioteer
makes the slave bring two horses near the chariot.
5. The women get their daughters cook rice for the
guests. 6. The carpenter gets the work³ done by the
servants. 7. The leader gets his men cut many trees
in his garden. 8. They will get the field ploughed by
20 oxen. 9. I will make my son eat some food. 10.
We will cause our slaves to go to the town. 11. They
make the cows eat grass. 12. Do not allow him do that
work.³

1. Instrumental is also used with the causal forms.

2. Taṇḍula = rice (uncooked), *m.n.*

3. Work = kamma, *n*; kammanta, *m*.

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

m. Masculine
f. Feminine
n. Neuter
ind. Indeclinable
ad. Adverb
v. Verb
adj. Adjective

in. Infinitive
pr. p. Present Participle
p. p. Past Participle
pt. p. Potential Participle
abs. Absolutive
ger. Gerund
3. Of the three genders

Akkhi *n* eye
Agacchi *v* went
Aggi *m* fire
Aṅguli *f* finger
Acari *v* walked ; travelled
Acci *n* flame
Aja *m* goat
Ajja *ind* to-day
Añña *adj* another ; other
Aññatara *adj* certain
Aṭavi *f* forest
Aṭṭha 3 eight
Aṭṭhama *adj* eighth
Aṭṭhavīsati *f* twenty-eight
Aṭṭhasata *n* 800
Aṭṭhādaśa 3 eighteen
Aṭṭhārasa 3 eighteen

Aṭṭhāsi *v* stood
Aṭṭhāsīti *f* eighty-eight
Aṭṭhi *n* bone ; seed
Aṇḍa *n* egg
Atikkamituṇ *in* to surpass
Atithi *m* guest
Atthi *v* is ; has
Atha *ind* then ; after that
Atthaññū *m* knower of the
meaning
Adāsi *v* gave
Addhā *ind* certainly
Adhipati *m* lord ; leader
Anugacchati *v* follows
Anussarati *v* remembers
Anussaranta *pr. p* remembering
Antarā *ind* between

Anto *ind* in ; inside
 Apagacchati *v* goes away
 Apaci *v* cooked
 Apra *adj* another ; western
 Apassanta *pr. p* not seeing
 Api *ind* and ; also
 Appaka *adj* few ; a little
 Abhavi *v* was
 Abhinhaṇ *ad* constantly ; often
 Amata *n* ambrosia ; the supreme
 bliss
 Amba *m* mango
 Ambu *n* water
 Ammā *f* mother
 Amhe = we
 Amhākaṇ = to us ; our
 Ayaṇ *m.f* this (man); this (wo-
 man)
 Arañña *n* forest
 Ari *m* enemy
 Alaṅkaroti *v* decorates ; adorns
 Asani *f* thunderbolt
 Asi *m* sword
 Asīti *f* eighty
 Assa *m* horse
 Assa = his ; to him
 Assā = of her ; to her
 Assu *n* tear
 Ahi *m* serpent
 Ahaṇ = I
 Ākaḍḍhati *v* drags ; pulls
 Ākaddhīyati *v* is dragged ; is
 pulled
 Ākāsa *m* sky
 Ākhu *m* rat

Āgacchati *v* comes
 Āgacchi *v* came
 Āgata *p. p* come
 Āgantva *abs* having come
 Āgantun *in* to come
 Āgamma *abs* having come
 Ādāya *abs* having taken
 Āneti *v* brings
 Ānesi *v* brought
 Ānetvā *abs* having brought
 Āpaṇa *m* shop ; market
 Āma *adj* unripe
 Āma *ind* yes
 Āyu *n* age
 Āyudha *n* weapon
 Ārabhati *v* begins
 Ārabhi *v* began
 Ārāma *m* grove ; monastery
 Āruyha *abs* having ascended
 Āruhati *v* ascends
 Āruhi *v* ascended
 Āruhitvā *abs* having ascended
 Āloka *m* light
 Āvāṭa *m* pit
 Āhaṭa *p.p* brought
 Āharati *v* brings
 Āharanta *pr.p* bringing
 Āharāpeti *v* causes to bring
 Āhari *v* brought
 Āharitun *in* to bring
 Āhariyati *v* is brought
 Āhāra *m* food
 Āhiṇḍati *v* wanders

Icehati <i>v</i> wishes	Ekakkhattuṇ <i>ad</i> once
Itara <i>adj</i> the other	Ekacattālīsati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatiṇṣati <i>f</i> thirty-one
Itthī <i>f</i> woman	Ekato <i>ind</i> together
Idaṇ <i>n</i> this thing	Ekadā <i>ad</i> one day ; once
Idāni <i>ind</i> now	Ekadhā <i>ad</i> in one way
Idha <i>ind</i> here	Ekkattha <i>ad</i> in one place
Ima <i>adj</i> this	Ekamantaṇ <i>ad</i> aside
Imā = these (women)	Ekaviṣati <i>f</i> twenty-one
Ime = these (men)	Ekaṣaṭṭhi <i>f</i> sixty-one
Isi <i>m</i> sage	Ekādasā 3 eleven
Isipatanārāma <i>m</i> the grove of Isipatana (at Sarnath)	Ekādasama <i>adj</i> eleventh
Ukkhipitvā <i>abs</i> having raised up	Ekāsīti <i>f</i> eighty-one
Uggaṇhāti <i>v</i> learns	Ekūnacattālīsati <i>f</i> 39
Uggaṇhitabba <i>pt.p</i> that should be learnt	Ekūnatiṇṣati <i>f</i> 29
Ucca <i>adj</i> high ; tall	Ekūnapaññāsati <i>f</i> 49
Ucchu <i>m</i> sugar-cane	Ekūnanavuti <i>f</i> 89
Uṭṭhahati <i>v</i> rises up	Ekūnaviṣati <i>f</i> 19
Uṭṭhahitvā <i>abs</i> having risen up	Ekūnasatṭhi <i>f</i> 59
Uṭṭhāpetvā <i>abs</i> having awakened	Ekūnasattati <i>f</i> 69
Uḍḍeti <i>v</i> flies	Ekūnasata <i>n</i> 99
Uttara <i>adj</i> northern	Ekūnāsīti <i>f</i> 79
Uttāna <i>adj</i> shallow	Eta 3 that ; this
Udaka <i>n</i> water	Ettha <i>ad</i> here
Udadhi <i>m</i> ocean	Evaṇ <i>ind</i> thus ; yes
Udeti <i>v</i> rises up	Esā <i>f</i> that woman. (<i>Stem.</i> eta)
Upaṇi <i>ind</i> above	Eso <i>m</i> that man. (<i>Stem.</i> eta)
Uppala <i>n</i> water-lily	Okkamma <i>abs</i> having moved aside
Ubhaya 3 both	Ocināti <i>v</i> gathers ; collects
Ussahati <i>v</i> tries	Ocinitvā <i>abs</i> having gathered
Eka <i>adj</i> one ; certain	Ocinituṇ <i>in</i> to gather ; to col- lect.
	Otarati <i>v</i> descends

Otaritvā <i>abs</i> having descended	Kavi <i>m</i> poet
Odana <i>m.n.</i> (boiled) rice	Kasati <i>v</i> ploughs
Otiṇṇa <i>p.p.</i> descended	Kasīyati <i>v</i> is ploughed
Oruyha <i>abs</i> having descended	Kassaka <i>m</i> farmer
Oruhati <i>v</i> descends	Kāka <i>m</i> crow
Oloketi <i>v</i> looks at	Kākī <i>f</i> she-crow
Olokenta <i>pr.p.</i> looking at	Kātabba <i>pt.p.</i> that should be done
Kacchu <i>f</i> itch	Kātuṇ <i>in</i> to do
Kañṇā <i>f</i> girl	Kāraṇa <i>n</i> reason
Kaṭacchu <i>m</i> spoon	Kārāpeti <i>v</i> causes to do
Kaṇeru <i>f</i> she elephant	Kāya <i>m</i> body
Kata <i>p.p.</i> made ; done	Kāla <i>m</i> time
Katama 3 which of the many	Kālaṇ karoti <i>v</i> dies
Katara 3 which of the two	Kāsu <i>f</i> pit
Kattu <i>m</i> doer ; compiler	Kāḷa <i>adj</i> black
Kattha <i>ad</i> where	Kiṇanta <i>pr.p.</i> buying
Katvā <i>abs</i> having done	Kiṇāti <i>v</i> buys
Kathan <i>ind</i> how	Kiṇi <i>v</i> bought
Kathā <i>f</i> speech ; talk	Kiṇitvā <i>abs</i> having bought
Katheti <i>v</i> says	Kiṇīyati <i>v</i> is bought
Kathesi <i>v</i> said ; told	Kitti <i>f</i> fame
Kadalī <i>f</i> plantain	Kiṇ 3 what ?
Kadā <i>ad</i> when ?	Kīḷati <i>v</i> plays
Kapi <i>m</i> monkey	Kīḷitvā <i>ni</i> having played
Kamma <i>n</i> work	Kukkuṭī <i>f</i> hen
Kammanta <i>m</i> work	Kucchi <i>m.f.</i> belly
Kammakāra <i>m</i> worker	Kuṭṭhī <i>m</i> leper
Karaṇīya <i>pt.p.</i> that should be done	Kuto <i>ind</i> from where ?
Kari <i>v</i> did	Kuddha <i>p.p.</i> enraged ; angry
Karissati <i>v</i> will do	Kumāra <i>m</i> boy
Karī <i>m</i> elephant	Kumārī <i>f</i> girl
Karīyati <i>v</i> is done	Kula <i>n</i> family ; caste
Karoti <i>v</i> does	Kulavantu <i>adj</i> of the high caste
Karonta <i>pr.p.</i> doing	Kuhiṇ <i>adv</i> where ?

Kūla <i>n</i> (river) bank	Gambhīra <i>adj</i> deep
Ketu <i>m</i> banner	Garu <i>m</i> teacher
Ko <i>m</i> who ? (Nom.)	Gavesati <i>v</i> seeks
Kodha <i>m</i> anger	Gahapati <i>m</i> householder
Koḷambanagara <i>n</i> city of Colombo	Gahita <i>p.p.</i> taken
Khaṇati <i>v</i> digs	Gahetvā <i>abs</i> having taken
Khanti <i>f</i> patience	Gāma <i>m</i> village
Khara <i>adj</i> rough ; coarse	Gāyati <i>v</i> sings
Khādati <i>v</i> eats	Gāyanta <i>pr.p.</i> singing
Khādanta <i>pr.p.</i> eating	Gāvī <i>f</i> cow
Khādi <i>v</i> ate	Giri <i>m</i> mountain
Khāditvā <i>abs</i> having eaten	Gīvā <i>f</i> neck
Khīra <i>n</i> milk	Guṇavantu <i>adj</i> virtuous
Khuddaka <i>adj</i> small	Guhā <i>f</i> cave
Khudā <i>f</i> hunger	Geha <i>m.n.</i> house
Khetta <i>n</i> field	Goṇa <i>m</i> ox
Gacchati <i>v</i> goes	Godhā <i>f</i> iguana
Gacchanta <i>pr.p.</i> going	Ghaṭa <i>m</i> water-pot
Gacchāpeti <i>v</i> causes to go	Ghāṇa <i>n</i> nose
Gacchi <i>v</i> went	Ghāyituṇ <i>in</i> to smell
Gacchissati <i>v</i> will go	Ga <i>ind</i> and
Gaṅgā <i>f</i> river	Ākku <i>n</i> eye
Gaṇī <i>m</i> one who has a following	Ākkhumantu <i>adj</i> possessor of eyes
Gaṇṭhi <i>m</i> knot	Ānda <i>m</i> moon
Gaṇhāti <i>v</i> takes	Cattāḷisati <i>f</i> forty
Gaṇhāpeti <i>v</i> causes to take	Catu 3 four
Gaṇhi <i>v</i> took	Catuttisati <i>f</i> thirty-four
Gaṇhituṇ <i>in</i> to take	Catuttha <i>adj</i> fourth
Gaṇhīyati <i>v</i> is taken	Catutthī <i>f</i> Dative
Gata <i>p.p.</i> gone	Catuddasa 3 fourteen
Gantu <i>m</i> goer	Catuppada <i>m</i> quadruped
Gantuṇ <i>in</i> to go	Caturāsīti <i>f</i> eighty-four
Gantvā <i>abs</i> having gone	Catuvīsati <i>f</i> twenty-four
Gamissati <i>v</i> will go	Carati <i>v</i> walks

Caranta <i>pr.p.</i> walking	Jala <i>n</i> water
Caritvā <i>abs</i> having walked	Jāṇu <i>m</i> knee
Citta <i>n</i> mind	Jānāti <i>v</i> knows
Cinteti <i>v</i> thinks	Jāleti <i>v</i> kindles
Cintetvā <i>abs</i> having thought	Jālesi <i>v</i> kindled
Cintesi <i>v</i> thought	Jināti <i>v</i> wins
Ciraṇ <i>ad</i> (for a) long time	Jivhā <i>f</i> tongue
Cuddasa 3 fourteen	Jetu <i>m</i> victor
Cuddasama <i>adj</i> fourteenth	Ñāṇa <i>n</i> wisdom
Cetiya <i>n</i> shrine ; pagoda	Ñāta <i>p.p.</i> known
Cora <i>m</i> thief	Ñātu <i>m</i> knower
Coreti <i>v</i> steals	Ṭhatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Ṭhapita 3 kept
Cha 3 six	Ṭhapeti <i>v</i> keeps
Chaṭṭha <i>adj</i> sixth	Ṭhapetu <i>v</i> let him keep
Chaṭṭhī <i>f</i> Genitive	Ṭhapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Ṭhāna <i>n</i> place
Chattinsati <i>f</i> thirty-six	Ṭhita <i>p.p.</i> stood
Chattī <i>m</i> one who has an umbrella	Ḍasati <i>v</i> bites ; stings
Channavuti <i>f</i> ninety-six	Ḍasitvā <i>abs</i> having bitten or stung
Chabbīsati <i>f</i> twenty-six	Ta 3 that
Chāyā <i>f</i> shade ; shadow	Taṇḍula <i>n</i> rice (uncooked)
Chāsīti <i>f</i> eighty-six	Tatiya <i>adj</i> third
Chindati <i>v</i> cuts	Tato <i>ind</i> thence ; from there
Chindanta <i>pr.p.</i> cutting	Tattha <i>ad</i> there
Chindāpeti <i>v</i> causes to cut	Tatra <i>ad</i> there
Chinditabba 3 that should be cut	Tathā <i>ind</i> so ; likewise ; in that way
Chinna 3 cut	Tadā <i>ad</i> then
Jaṅghā <i>f</i> shank ; calf of the leg	Tarati <i>v</i> crosses
Jaṇṇu <i>m</i> knee	Taritvā <i>abs</i> having crossed
Jatu <i>n</i> sealing wax	Taru <i>m</i> tree
Jayatu <i>v</i> let him conquer	Taruṇī <i>f</i> young woman
	Tava = thine ; your

Tassa = his	Dadamāna <i>pr.p.</i> giving
Tassā = of her ; to her	Dadāti <i>v</i> gives
Tahiṇ <i>ad</i> there	Dadi <i>v</i> gave
Tā <i>f</i> those women	Daddu <i>f</i> eczema
Tāni = those things	Dadhi <i>n</i> curd
Ti 3 three	Dantī <i>m</i> tusker ; elephant
Titṭhati <i>v</i> stands	Dasa 3 ten
Titṭhanta <i>pr.p.</i> standing	Dasakoṭi <i>f</i> hundred million
Tiṇa <i>n</i> grass	Dasama <i>adj</i> tenth
Tiṇṇa <i>p.p.</i> crossed ; gone ashore	Dasalakkha <i>n</i> million
Tinavuti <i>f</i> ninety-three	Dasasata <i>n</i> thousand
Tipu <i>n</i> lead	Dasasahassa <i>n</i> ten thousand
Tiriyaṇ <i>ad</i> across	Dassanīya <i>adj</i> handsome ; beautiful
Tiṇsati <i>f</i> thirty	Dalhaṇ <i>ad</i> tightly
Tiṇsatimā <i>adj</i> thirtieth	Dāṭhī <i>m</i> tusker ; serpent
Tiṇsā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>m</i> giver
Tuyhaṇ = to you ; your	Dātuṇ <i>in</i> to give
Tulā <i>f</i> scale ; balance	Dāna <i>n</i> alms ; charity
Te <i>m</i> they	Dāyaka <i>m</i> giver
Te-asīti <i>f</i> eighty-three	Dāraka <i>m</i> young one ; boy
Tettiṇsati <i>f</i> thirty-three	Dārikā <i>f</i> girl
Tenavuti <i>f</i> ninety-three	Dāru <i>n</i> firewood
Tepaññāsā <i>f</i> fifty-three	Dāsa <i>m</i> slave
Terasa 3 thirteen	Dāsī <i>f</i> slave woman
Terasama <i>adj</i> thirteenth	Dinna <i>p.p.</i> given
Tevīsati <i>f</i> twenty-three	Divasa <i>m</i> day
Tesaṭṭhi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Telaṣa 3 thirteen	Disvā <i>abs</i> having seen
Tvaṇ = thou	Dīgha <i>adj</i> long
Dakkhiṇa <i>adj</i> southern	Dīghajīvī <i>m</i> possessor of long life
Datṭha <i>p.p.</i> bitten	
Datvā <i>abs</i> having given	
Dadanta <i>pr.p.</i> giving	

Dīpa <i>m</i> island ; lamp	Dvisattati <i>f</i> seventy-two
Dīpi <i>m</i> leopard	Dvisata <i>n</i> two hundred
Dīyati <i>v</i> is given	Dveasīti <i>f</i> eighty-two
Dīyamāna <i>pr.p.</i> being given	Dvepañṇāsā <i>f</i> fifty-two
Dukkha <i>n</i> pain ; misery ; trouble	Dvesattati <i>f</i> seventy-two
Dukkhaṇ <i>ad</i> with difficulty ; miserably	Dhana <i>n</i> wealth
Dutiya <i>adj</i> second	Dhanavantu <i>adj</i> rich
Dundubhi <i>f</i> drum	Dhanu <i>n</i> bow
Dubbala <i>adj</i> feeble	Dhamma <i>m</i> doctrine
Deti <i>v</i> gives	Dhātu <i>f</i> element ; relic
Dva <i>m</i> rain ; deity	Dhāvati <i>v</i> runs
Devatā <i>f</i> deity	Dhāvanta 3 running
Devī <i>f</i> queen ; goddess	Dhāvi <i>v</i> ran
Desanā <i>f</i> preaching	Dhāvitvā <i>abs</i> having run
Desita <i>p.p.</i> preached	Dhītu <i>f</i> daughter
Deseti <i>v</i> preaches	Dhūli <i>f</i> dust
Desesi <i>v</i> preached	Dhenu <i>f</i> cow (of any kind)
Desīyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doṇi <i>f</i> canoe ; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhovīyati <i>v</i> is washed
Dvattinsati <i>f</i> thirty-two	Na <i>ind</i> not ; no
Dvādasā 3 twelve	Nagara <i>n</i> city
Dvādasama <i>adj</i> twelfth	Nattu <i>m</i> grandson
Dvānavuti <i>f</i> ninety-two	Natthi <i>v</i> is not
Dvāvīsati <i>f</i> twenty-two	Nadī <i>f</i> river
Dvāsattṭhi <i>f</i> sixty-two	Nayana <i>n</i> eye
Dvāsattati <i>f</i> seventy-two	Nara <i>m</i> man
Dvāsīti <i>f</i> eighty-two	Nava 3 nine
Dvi 3 two	Navama <i>adj</i> ninth
Dvikkhattuṇ <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattālīsati <i>f</i> forty-two	Navuti <i>f</i> ninety
Dvidhā <i>ind</i> in two ways ; into two	Na santi = are not
Dvinavuti <i>f</i> ninety-two	Nahāta <i>p.p.</i> bathed
	Nahātvā <i>abs</i> having bathed

Nahāpeti *v* causes to bathe
 Nahāyati *v* bathes
 Nahāyanta *pr.p.* bathing
 Nāma *n* name
 Nārī *f* woman
 Nāvā *f* ship
 Nāsā *f* nose
 Nāḷi *f* corn measure ; tube
 Nāḷikera *m* coconut
 Nikkhanta *p.p.* got out
 Nikkhamati *v* goes out
 Nikkhamma *abs* having come out
 Niddā *f* sleep
 Nidhi *m* hidden treasure
 Nibbattitun *in* to be born
 Nibbattitvā *abs* having born
 Niraya *m* hell
 Nilīyati *v* hides
 Nisinna *p.p.* sat
 Nisīdati *v* sits
 Nisīdanta *pr.p.* sitting
 Nisīdāpeti *v* causes to sit
 Nisīdi *v* sat
 Nisīditabba *pt.p.* should be sat
 Nisīditvā *abs* having sat
 Nīca *adj* low ; vulgar
 Nīta *p.p.* led ; carried
 Nīla *adj* blue
 Nīharati *v* ejects
 Neti *v* leads ; carries
 Netu *m* leader
 Nesi *v* led ; carried
 Pakka *p.p.* cooked ; ripe
 Pakkhipati *v* puts in

Pakkhī *m* bird
 Paggayha *abs* having raised up
 Pacati *v* cooks
 Pacatu *v* let him cook
 Pacanta *pr.p.* cooking
 Pacamāna *pr.p.* cooking
 Pacanīya *pt.p.* that should be cooked
 Paci *v* cooked
 Pacita *p.p.* cooked
 Pacitabba *pt.p.* that should be cooked
 Pacitun *in* to cook
 Pacitvā *abs* having cooked
 Pacchā *ind* afterwards
 Pañca 3 five
 Pañcadasa 3 fifteen
 Pañcama *adj* fifth
 Pañcatīṣṣati *f* thirty-five
 Pañcadhā *ind* in five ways
 Pañcaviṣati *f* twenty-five
 Pañcasata *n* five hundred
 Paññavantu *adj* wise
 Paññā *f* wisdom
 Paññāsati *f* fifty
 Paññāsā *f* fifty
 Paṭṇivatti *v* went back
 Paṭiyādetun *in* to make ; to prepare
 Paṭhama *adj* first
 Paṇṇa *n* leaf
 Paṇṇarasa 3 fifteen
 Paṇṇāsati *f* fifty
 Paṇḍita *m* wise man
 Patati *v* falls

Pati <i>m</i> husband ; master	Pātesi <i>v</i> felled
Pati <i>v</i> fell down	Pātuṇ <i>in</i> to drink
Patti <i>f</i> infantry	Pāto <i>ind</i> in the morning
Paduma <i>n</i> lotus	Pāda <i>m</i> foot ; leg
Panasa <i>m</i> jack-fruit	Pāpa <i>n</i> sin
Pabbata <i>m</i> mountain	Pāpakārī <i>m</i> sinner ; evil-doer
Pabbajati <i>v</i> becomes a monk ; renounces	Pāleti <i>v</i> protects ; governs
Pabhū <i>m</i> overlord	Pālesi <i>v</i> protected
Para <i>adj</i> other ; latter	Pāvisi <i>v</i> entered
Parasuve <i>ind</i> day after to-mor- row	Pāsāṇa <i>m</i> stone ; rock
Paralīyo <i>ind</i> day before yester- day	Pitu <i>m</i> father
Paridahati <i>v</i> wears	Pipāsā <i>f</i> thirst
Parisā <i>f</i> retinue ; following	Pivati <i>v</i> drinks
Pavisati <i>v</i> enters	Pivatu <i>v</i> let him drink
Pavisitvā <i>abs</i> having entered	Pivamāna <i>pr.p.</i> drinking
Pasu <i>m</i> beast	Pivituṇ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing : looking at	Piḷandhitvā <i>abs</i> having donned
Passituṇ <i>in</i> to see	Piṭha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīta <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīta <i>adj</i> yellow
Paharitvā <i>abs</i> having beaten	Piḷita <i>p.p.</i> oppressed
Pahariyati <i>v</i> is beaten	Piḷeti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Piḷesi <i>v</i> oppressed
Pāka <i>m</i> cooking ; boiling	Puñña <i>n</i> merit ; fortune
Pācayati <i>v</i> causes to cook	Paññavantu <i>adj.</i> fortunate meritorious
Pācāpayati <i>v</i> causes to cook	Putta <i>m</i> son
Pācāpeti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāceti <i>v</i> causes to cook	Puppha <i>n</i> flower
Pāṭhasālā <i>f</i> school	Pubba <i>adj</i> former ; eastern
Pāṇi <i>m</i> hand	Purato <i>ind</i> in front
Pāteti <i>v</i> fells ; makes to fall	Purā <i>ind</i> before ; formerly
	Purisa <i>m</i> man
	Pulina <i>n</i> sand

Pūjā *f* offering
 Pūjeti *v* offers ; honours
 Pūjesi *v* respected ; offered
 Pūjetvā *abs* having offered
 Pokkharanī *f* pond
 Pharasu *m* axe ; hatchet
 Phala *n* fruit ; nut
 Phalavantu *adj* fruitful
 Battisati *f* thirty-two
 Bandhati *v* binds ; ties
 Bandhīyati *v* is bound
 Bandhu *m* relation
 Bandhumantu *adj* one who has
 relations
 Bala *n* power
 Balavantu *adj* powerful ; strong
 Balī *m* powerful
 Bahu *adj* many
 Bahuka *adj* many
 Bārāṇasī *f* Benares (city)
 Bāla *adj* young ; foolish
 Bāhu *m* arm
 Buddha *m* the Enlightened One
 Buddhi *f* wisdom
 Buddhimantu *adj* wise
 Bodhi *m.f.* Bo-tree
 Brāhmaṇī *f* Brahman woman
 Bhagavantu *m* the Buddha ; the
 Exalted One ; *adj* the fortunate
 Bhagini *f* sister
 Bhañjati *v* breaks
 Bhaṇḍa *n* goods
 Bhattu *m* husband ; supporter
 Bhariyā *f* wife
 Bhavati *v* is ; becomes

Bhavatu *v* let it be
 Bhavitabba *pt.p.* that should
 happen
 Bhāgī *m* sharer
 Bhājetvā *abs* having divided
 Bhātu *m* brother
 Bhānu *m* sun
 Bhānumantu *m* sun
 Bhāyati *v* fears
 Bhāyitvā *abs* having feared
 Bhāsatī *v* says
 Bhāsīyati *v* is told ; is said
 Bhikkhu *m* Buddhist monk
 Bhindati *v* breaks
 Bhinna *p.p.* broken
 Bhuñjati *v* eats
 Bhuñjanta *pr.p.* eating
 Bhuñjitabba *pt.p.* that should
 be eaten
 Bhuñjituṃ *in* to eat
 Bhuñjīyati *v* is eaten
 Bhutta *p.p.* eaten
 Bhūpati *m* king
 Bhūpāla *m* king
 Bhūmi *f* earth ; ground
 Boghī *m* serpent
 Bhojāpeti *v* feeds
 Bhottuṃ *in* to eat
 Magga *m* path
 Majjhima *adj* medium ; central
 Mañca *m* bed
 Mañjūsā *f* box
 Maṇi *m* gem
 Mata *p.p.* dead
 Mati *f* wisdom

Mattaññū <i>adj</i> temperate ; one who knows the measure	Yasavantu <i>adj</i> famous
Madhu <i>n</i> honey	Yāgu <i>f</i> rice ; gruel
Manussa <i>m</i> man ; human being	Yācaka <i>m</i> beggar
Mayaṇ = we	Yācati <i>v</i> begs
Mayhaṇ = to me ; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Marāṇa <i>n</i> death	Yāva <i>ind</i> as far as
Marati <i>v</i> dies	Yāva . . . tāva <i>ind</i> until
Mahanta <i>pr.p.</i> big ; large ; great	Yuvati <i>f</i> maiden
Mahallaka <i>adj</i> elderly ; old	Yojeti <i>v</i> harnesses ; joins ; com- poses
Mahī <i>f</i> earth ; the river of that name	Rakkhati <i>v</i> protects
Mā <i>ind</i> (do) not	Rakkhatu <i>v</i> let him protect
Mātu <i>f</i> mother	Rakkhitabba <i>pt.p.</i> that should be observed or protected
Mārāpeti <i>v</i> causes to kill	Rakkhīyati <i>v</i> is protected
Mārita <i>p.p.</i> killed	Rajja <i>n</i> kingdom
Mārīyati <i>v</i> is killed	Rajju <i>f</i> rope
Māreti <i>v</i> kills	Ratta <i>adj</i> red
Māresi <i>v</i> killed	Ratti <i>f</i> night
Mālā <i>f</i> garland	Ratha <i>m</i> chariot
Mālī <i>m</i> possessor of a garland	Ravi <i>m</i> sun
Māsa <i>m</i> month	Ravitvā <i>abs</i> having crowed
Miga <i>m</i> deer ; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Mināti <i>v</i> measures	Rukkha <i>m</i> tree
Mitta <i>m</i> friend	Rūpa <i>n</i> form ; image
Muṭṭhi <i>m</i> fist ; hammer	Rodati <i>v</i> cries
Mudu <i>adj</i> soft	Rodanta <i>pr.p.</i> crying
Muni <i>m</i> monk	Lakkha <i>n</i> hundred thousand
Mūla <i>n</i> root ; money	Laṅkā <i>f</i> (island of) Ceylon
Ya 3 which (relative)	Latā <i>f</i> creeper
Yaṭṭhi <i>m.f.</i> stick ; walking stick	Laddha <i>p.p.</i> got
Yattha <i>ad</i> where ; (relative)	Laddhā <i>abs</i> having got
Yadā <i>ad</i> whenever	Laddhuṇ <i>in</i> to get

Labhati *v* gets ; receives

Labhituṃ *in* to get

Likhati *v* writes

Lekhaka *m* clerk

Loka *m* world

Locana *n* eye

Vaṇita *p.p.* wounded

Vaṇitamakāsi *v* wounded

Vaḍḍhakī *m* carpenter

Vatṭabba *pt.p.* that should be told

Vattu *m* sayer

Vattha *n* cloth

Vatthu *n* base ; site ; ground

Vadaññū *adj* charitable

Vadati *v* says

Vadana *n* face ; mouth

Vana *n* forest

Vanitā *f* woman

Vandati *v* bows down ; worships

Vandita *p.p.* worshipped

Vanditabba *pt.p.* that should be worshipped

Vandīyati *v* is worshipped

Vapu *n* body

Varāha *m* pig

Vasati *v* dwells

Vasanta *pr.p.* living

Vasu *n* wealth

Vasudhā *f* earth

Vassa *m.n.* year ; rain

Vassati *v* rains

Vaḷavā *f* mare

Vā *ind* or ; either—or

Vācā *f* word

Vāṇija *m* merchant

Vānara *m* monkey

Vāpī *f* tank

Vāri *n* water

Vālukā *f* sand

Vikkiṇanta *pr.p.* selling

Vikkiṇāti *v* sells

Vikkiṇi *v* sold

Vikkinīyati *v* is sold

Vijju *f* lightning

Viññātu *m* knower

Viññu *m* wise man

Vitthata *p.p.* broad ; wide

Vidū *m* wise man

Vidhāya *abs* having done or commanded

Vinā *ind* except ; without

Vinetu *m* instructor

Visikhā *f* street

Visuṃ *ind* severally ; separately

Viharanta *pr.p.* residing ; living

Vihāra *m* monastery

Vīsati *f* twenty

Vīsatima *adj* twentieth

Vīhi *m* paddy

Vuṭṭhi *f* rain

Vutta *p.p.* said

Vuttha *p.p.* dwelt ; lived

Vuddhi *f* increase ; progress

Ve *ind* certainly

Vejja *m* doctor ; physician

Veṇu *m* bamboo

Veḷu *m* bamboo

Vyādhi *m* sickness

Sakiṃ *ad* once

Sakuṇa *m* bird
 Sakuṇī *f* she-bird
 Sakkoti *v* is able
 Sakkharā *f* sugar ; gravel
 Sakhī *f* woman-friend
 Sagga *m* heaven
 Saṅgha *m* community
 Sace *ind* if
 Saṭṭhi *f* sixty
 Sata *n* hundred
 Satakoṭi *f* thousand million
 Satama *adj* hundredth
 Satalakkha *n* ten million
 Satasahassa *n* hundred thou-
 sand
 Sati *f* memory
 Satimantu *adj* mindful
 Satta 3 seven
 Sattadasa 3 seventeen
 Sattati *f* seventy
 Sattatiṅsati *f* thirty-seven
 Sattama *adj* seventh
 Sattamī *f* Locative
 Sattarasa 3 seventeen
 Sattavīsati *f* twenty-seven
 Sattāsīti *f* eighty-seven
 Sattu *m* enemy
 Sattha *n* science ; *m* caravan
 Satthi *m.n.* thigh
 Satthu *m* teacher ; adviser
 Sadā *ind* ever ; always
 Saddhiṇ *ind* with
 Sanikaṇ *ad* slowly
 Santi *v* are
 Santi *f* peace ; relief

Santika *adj* near
 Sannipatati *v* assembles
 Sappi *n* ghee
 Sabba *adj* all ; every
 Sabbattha *ad* everywhere
 Sabbaññū *m* the Omniscient
 One
 Sabbadā *ad* ever ; always
 Sabhā *f* committee ; society
 Samaṇ *ad* equally ; evenly
 Sayati *v* sleeps
 Sayanta *pr.p.* sleeping
 Sayita *p.p.* slept
 Sayi *v* slept
 Sayitvā *abs* having slept
 Sasī *m* moon
 Sassu *f* mother-in-law
 Saha *ind* with
 Sahasā *ad* suddenly
 Sahassa *n* thousand
 Sā = she
 Sākhā *f* branch
 Sādhukaṇ *ad* well
 Sāmī *m* master ; lord
 Sāyaṇ *ind* in the evening
 Sārathī *m* charioteer
 Sālā *f* hall
 Sāvattthī *f* city of that name
 Sikkhāpada *n* precept
 Sikhī *m* peacock
 Sindhu *m* sea
 Silā *f* stone
 Sissa *m* student
 Sighaṇ *ad* quickly
 Sīla *n* virtue ; precept

Sīlavantu *adj* observant of precepts ; virtuous

Sīha *m* lion

Sīhī *f* lioness

Sukha *n* comfort

Sukhaṇ *ad* comfortably

Sukhī *m* receiver of comfort ; happy

Suṇāti *v* hears

Suta *p.p.* heard

Sutta *p.p.* slept

Sutvā *abs* having heard

Sunakha *m* dog

Surā *f* liquor ; intoxicant

Suriyā *m* sun

Surūpa *adj* handsome ; beautiful

Suvaṇṇa *n* gold

Suve *ind* to-morrow

Susāna *n* cemetery

Susu *m* young one

Seṭṭhī *m* millionaire

Seta *adj* white

Setu *m* bridge

Senā *f* army ; multitude

So = he. (*Stem* : ta)

Sota *n* ear ; stream

Sotabba *pt.p.* that should be heard

Sotu *m* hearer

Sopāṇa *n* stair

Soḷasa 3 sixteen

Haṭa *p.p.* carried

Hata *p.p.* killed

Hattha *m* hand

Hatthinī *f* she-elephant

Hatthī *m* elephant

Hadaya *n* heart

Harati *v* carries

Haraniya *pt.p.* that should be carried

Haranta *pr.p.* carrying

Harāpeti *v* causes to carry

Hari *v* carried

Harita *p.p.* carried

Harituṇ *in* to carry

Harīyati *v* is carried

Hasati *v* laughs

Hasanta *pr.p.* laughing

Himavantu *m* the Himalayas

Hīyo *ind* yesterday

Hoti *v* is ; becomes

Hotu *v* let it be

ENGLISH—PALI

Across tiriyaṇ. *ad.*
Adorns Aiaṇkaroti. *v.*
Adviser satthu. *m.*
Afterwards pacchā. *ad.*
Again puna. *ind.*
Age āyu. *n.*
All sabba. *adj.*
Alms dāna. *n.*
Always sadā ; sabbadā. *ad.*
And ca ; api. *ind.*
Anger kodha. *m.*
Another añña ; apara. *adj.*
Arm bāhu. *m.*
Army senā. *f.*
Ascended āruhi. *v.*
Ascends āruhati. *v.*
Aside ekamantaṇ. *ad.*
Assembles sannipatati. *v.*
Ate khādi. *v.*
Axe pharasu. *m.*
Balance tulā. *f.*
Bamboo veṇu ; veḷu. *m.*
Bank (of a river) kūla. *n.*
Banner ketu. *m.*
Base vatthu. *n.*, bhūmi. *f.*
Bathed nahāta. *p.p.*
Bathing nahāyanta. *pr.p.*
Beast pasu ; miga. *m.*

Beaten pahaṭa. *p.p.*
Beats paharati. *v.*
Beautiful dassanīya ; surūpa. *adj.*
Becomes hoti ; bhavati. *v.*
Becomes a monk pabbajati. *v.*
Bed mañca. *m.* sayana. *n.*
Been bhūta. *p.p.*
Before purā ; purato. *ind.*
Begging yācanta. *pr.p.* . .
Begs yācati. *v.*
Begins ārabhati. *v.*
Began ārabhi. *v.*
Belly kucchi. *m.f.*
Benares (city) Bārānasī. *f.*
Between antarā. *ind.*
Big mahanta. *adj.*
Bird sakuna ; pakkhī. *m.*
Bitten daṭṭha. *p.p.*
Black kāḷa. *adj.*
Blue nīla. *adj.*
Boat doṇi. *f.*
Body vapu. *n.*, kāya. *m.*
Boiled rice odana. *m.n.*,
 bhatta. *n.*
Bone atṭhi. *n.*
Bo-tree bodhi. *m.f.*
Bow dhanu. *n.*
Box mañjūsā. *f.*

Boy dāraka ; kumāra. *m.*
Brahman woman brāhmaṇī. *f.*
Branch sākhā. *f.*
Breaks bhañjati. *v.*
Bridge setu. *m.*
Bringing āharanta. *pr.p.*
Broad vitthata. *p.p.*
Broken bhinna. *p.p.*
Brother bhātu. *m.*
Brought āhaṭa. *p.p.*
Brought āhari ; ānesi. *v.*
Buddha Bhagavantu ; Buddha. *m.*
Buying kiṇanta. *pr.p.*
Buys kiṇāti. *v.*
Carpenter vaḍḍhakī. *m.*
Carried hari ; nesi. *v.*
Carried haṭa ; harita ; nīta. *p.p.*
Carries harati ; neti. *v.*
Carrying haranta. *pr.p.*
Cash mūla. *n.*
Caste kula. *n.*
Cave guhā. *f.*
Causes to bathe nahāpeti. *v.*
Causes to bring āharāpeti. *v.*
Causes to carry harāpeti. *v.*
Causes to cook pācāpeti ;
 pāceti ; pācayati. *v.*
Causes to cut chindāpeti. *v.*
Causes to do kārāpeti. *v.*
Causes to go gacchāpeti. *v.*
Causes to kill mārāpeti. *v.*
Causes to sit nisīdāpeti. *v.*
Causes to take gaṇhāpeti. *v.*
Cemetery susāna. *n.*

Certainly addhā ; ve ; ekantan.
ind.
Ceylon Laṅkā. *f.*
Charitable vadaññū. *adj.*
Charioteer sārathī. *m.*
Charity dāna. *n.*
City nagara ; pura. *n.*
Clerk lekhaka. *m.*
Climbed āruhi. *v.*
Climbs āruhati. *v.*
Coarse khara. *adj.*
Coconut nāḷikera. *m.*
Collects ocināti. *v.*
Colombo (city of) Koḷamba-
 nagara. *n.*
Come āgata. *p.p.*
Comes āgacchati.
Comfort sukha. *n.*
Comfortably sukaṇ. *ad.*
Community saṅgha. *m.*
Constantly abhinhaṇ. *ad.*
Cook sūda. *m.*
Cooked pakka ; pacita. *p.p.*
Cooked apaci ; paci. *v.*
Cooking pacanta. *pr.p.*
Cooking pāka. (gerund). *m.*
Cooks pacati. *v.*
Corn dhañña. *n.*
Corn measure nālī. *f.*
Cow gāvī. *f.*
Cow (of any kind) dhenū. *f.*
Creeper latā. *f.*
Cries rodati. *v.*
Crossed tiṇṇa. *p.p.*
Crow kāka. *m.*

Crying rodanta. *pr.p.*
Curd dadhi. *n.*
Cut chinna. *p.p.*
Cutter chettu. *m.*
Cutting chindanta. *pr.p.*
Cuts chindati. *v.*
Daughter dhītu. *f.*
Day divasa. *m.*
Day after to-morrow parasuve.
ind.
Day before yesterday parahīyo.
ind.
Day time divā. *ind.*
Dead mata. *p.p.*
Death maraṇa. *n.*
Decorates alaṅkaroti. *v.*
Deep gambhīra. *adj.*
Deer miga. *m.*
Deity deva. *m.*, devatā. *f.*
Descended otiṇṇa. *p.p.*
Descends oruhati ; otarati. *v.*
Did kari ; akari. *v.*
Dies marati ; kālaṇ karoti. *v.*
Digs khaṇati. *v.*
Direction disā. *f.*
Doctor vejjā. *m.*
Doctrine dhamma. *m.*
Doer kattu. *m.*
Does karoti. *v.*
Dog sunakha. *m.*
Done kata. *p.p.*
Doing karonta. *pr.p.*
(Do) not mā. *ind.*
Drags ākaḍḍhati. *v.*
Drinking pivamāna. *pr.p.*

Dropped pātesi. *v.*
Drum dundubhi. *f.*
Dust dhūli. *f.*
Dwarf rassa. *adj.*
Dwells vasati. *v.*
Dwelt vuttha. *p.p.*
Ear sota ; ghāṇa. *n.*
Earth vasudhā ; bhūmi ; mahī.
f.
Eastern pubba. *adj.*
Eaten bhutta ; khādita. *p.p.*
Eating khādanta ; bhuñjanta.
pr.p.
Eats khādati ; bhuñjati. *v.*
Eczema daddu. *f.*
Egg aṇḍa. *n.*
Eight aṭṭha. 3.
Eighteen aṭṭhārasa ; aṭṭhādasā.
3.
Eighth aṭṭhama. *adj.*
Eighty asīti. *f.*
Eighty-eight aṭṭhāsīti. *f.*
Eighty-four caturāsīti. *f.*
Eighty-nine ekūnanavuti. *f.*
Eighty-one ekāsīti. *f.*
Eighty-six chāsīti. *f.*
Eighty-three teasīti. *f.*
Eighty-two dvāsīti ; dveasīti. *f.*
Ejects nīharati. *v.*
Elderly mahallaka. *adj.*
Elephant dantī ; hatthī ; karī.
m.
Eleven ekādasā. 3.
Eleventh ekādasama. *adj.*
Enemy ari ; sattū. *m.*

Enlightened One Buddha ;

Bhagavantu. *m.*

Enraged kuddha. *p.p.*

Enters pavisati. *v.*

Entered pāvisi. *v.*

Evening (in the) sāyaṇ. *ind.*

Ever sadā ; sabbadā. *ad.*

Evenly samaṇ. *ad.*

Every sabba. *adj.*

Everywhere sabbattha. *ind.*

Evil-doer pāpakārī. *m.*

Exalted One Bhagavantu. *m.*

Eye akkhi ; nayana ; locana ;
cakkhu. *n.*

Face vadana ; mukha. *n.*

Fame kitti. *f.*

Family kula. *n.*

Famous yasavantu. *adj.*

Farmer kassaka. *m.*

Father pitu. *m.*

Feeble dubbala. *adj.*

Feeds bhojeti ; bhojāpeti. *v.*

Felled pātesi. *v.*

Fells pāteti. *v.*

Few paritta ; appaka. *adj.*

Field khetta. *n.*

Fifth pañcama. *adj.*

Fifteen pañnarasa ; pañcadasa.
3.

Fifty paññāsā ; paññāsā ;
paññāsati. *f.*

Fifty-nine ekūnasatṭhi. *f.*

Fifty-one ekapaññāsā. *f.*

Finger aṅguli. *f.*

Fire aggi. *m.*

Firewood dāru. *n.*

First paṭhama. *adj.*

Five pañca. 3.

Flame acci. *n.*

Flies uḍḍeti. *v.*

Flower puppha. *n.*

Follows anugacchati. *v.*

Food āhāra. *m.*, bhojana. *n.*

Foolish bāla. *adj.*

Foot pāda. *m.*

For a long time ciraṇ. *ad.*

Forest vana ; arañña. *n.*, aṭavi. *f.*

Form rūpa. *n.*

Formerly purā. *ind.*

Fortunate puññavantu ; bhaga-
vantu. *adj.*

Forty cattālīsati ; cattārīsati. *f.*

Forty-nine ekūnapaññāsā. *f.*

Forty-one ekacattālīsati. *f.*

Four catu. 3.

Fourteen cuddasa ; catuddasa.
3.

Friend mitta. *m.*

From there tato. *ind.*

From where kuto. *ind.*

Fruit phala. *n.*

Fruitful phalavantu. *adj.*

Garland mālā. *f.*

Gathers ocināti. *v.*

Gave dadi ; adāsi. *v.*

Gem maṇi. *m.*

Ghee sappi. *n.*

Girl dārikā ; kaññā ; kumārī ;
kumārikā. *f.*

Given dinna. *p.p.*

<i>Giver</i> dātu ; dāyaka. <i>m.</i>	<i>Having cooked</i> pacitvā. <i>abs.</i>
<i>Gives</i> deti ; dadāti.	<i>Having crossed</i> taritvā. <i>abs.</i>
<i>Giving</i> dadanta. <i>pr.p.</i>	<i>Having crowed</i> ravitvā. <i>abs.</i>
<i>Goat</i> aja. <i>m.</i>	<i>Having divided</i> bhājetvā. <i>abs.</i>
<i>God</i> deva. <i>m.</i>	<i>Having done</i> katvā ; vidhāya. <i>abs.</i>
<i>Goddess</i> devī. <i>f.</i>	<i>Having donned</i> piṇandhitva. <i>abs.</i>
<i>Goes</i> gacchati. <i>v.</i>	<i>Having drunk</i> pivitvā. <i>abs.</i>
<i>Goes away</i> apagacchati. <i>v.</i>	<i>Having eaten</i> bhuñjitvā ; khāditvā. <i>abs.</i>
<i>Goes out</i> nikkhamati. <i>v.</i>	<i>Having got</i> laddhā ; labhitvā. <i>abs.</i>
<i>Going</i> gacchanta ; gacchamāna. <i>pr.p.</i>	<i>Having left</i> pahāya. <i>abs.</i>
<i>Gold</i> suvaṇṇa. <i>n.</i>	<i>Having moved aside</i> aṇakkamma. <i>abs.</i>
<i>Gone</i> gata. <i>p.p.</i>	<i>Having raised up</i> paggayha ; ukkhipitvā. <i>abs.</i>
<i>Gone ashore</i> tiṇṇa. <i>p.p.</i>	<i>Having risen up</i> utṭhalitvā.
<i>Got</i> laddha. <i>p.p.</i>	<i>Having slept</i> sayitvā.
<i>Got out</i> nikkhanta. <i>p.p.</i>	<i>Having stood</i> thatvā.
<i>Grandson</i> nattu. <i>m.</i>	<i>Having taken</i> ādāya ; gaṇhitvā. <i>abs.</i>
<i>Grass</i> tiṇa. <i>n.</i>	<i>He so.</i> (Stem ta). <i>m.</i>
<i>Gravel</i> sakkharā. <i>f.</i>	<i>Heap</i> rāsi. <i>m.</i>
<i>Ground</i> bhūmi. <i>f.</i> , vatthu. <i>n.</i>	<i>Heard</i> suta. <i>p.p.</i>
<i>Grove of Isipatana</i> Isipatanārāma. <i>m.</i>	<i>Hearer</i> sotu. <i>m.</i>
<i>Gruel</i> yāgu. <i>f.</i>	<i>Hears</i> suṇāti. <i>v.</i>
<i>Hall</i> sālā. <i>f.</i>	<i>Heart</i> hadaya. <i>n.</i>
<i>Hand</i> hattha ; pāṇi. <i>m.</i>	<i>Heaven</i> sagga. <i>m.</i>
<i>Handsome</i> dassaniya ; surūpa. <i>adj.</i>	<i>Hell</i> niraya. <i>m.</i>
<i>Happy</i> sukhī. <i>m.</i>	<i>Hen</i> kukkuṭī. <i>f.</i>
<i>Having awakened</i> utṭhāpetvā. <i>abs.</i>	<i>Here</i> idha ; ettha. <i>ad.</i>
<i>Having born</i> nibbattitvā. <i>abs.</i>	<i>Hermit</i> isi ; tapassī. <i>m.</i>
<i>Having climbed</i> āruyha. <i>abs.</i>	<i>Hidden treasure</i> nidhi. <i>m.</i>
<i>Having come</i> āgamma. <i>abs.</i>	<i>Hides</i> niliyati. <i>v.</i>
<i>Having come out</i> nikkhamma. <i>abs.</i>	
<i>Having commanded</i> vidhāya. <i>abs.</i>	

High ucca. adj.
Himalayas Himivantu. m.
Honey madhu. n.
Horse assa. m.
House geha. n.
Householder gahapati. m.
Human being manussa. m.
Hunger khudā. f.
Husband pati ; bhattu. m.
How kathaṇ. ind.
I ahaṇ.
Iguana godhā. f.
Image rūpa, n.
Increase yuddhi. f.
Infantry patti. f.
Instructor vinetu ; satthu. m.
In that way tathā. ind.
In front purato. ind.
In one place ekattha. ind.
Intelligent buddhimantu. adj.
In two ways dvidhā. ad.
Intoxicant majja. n., surā. f.
Is hoti ; bhavati. v.
Is able sakkoti. v.
Is beaten paharīyati. v.
Is bought kiṇīyati. v.
Is brought āharīyati. v.
Is carried harīyati. v.
Is done karīyati. v.
Is drawn ākaḍḍhīyati. v.
Is eaten bhuñjīyati. v.
Is given dīyati. v.
Is killed māriyati. v.
Island dīpa. m.
Is made karīyati. v.

Is not natthi. v.
Is ploughed Kasīyati. v.
Is preached desīyati. v.
Is protected rakkhīyati. v.
Is sold vikkiṇīyati. v.
Is taken gaṇhīyati. v.
Is tied bandhīyati. v.
Is told bhāsīyati. v.
Is worshipped vandīyati. v.
Is washed dhovīyati. v.
It taṇ. n.
Itch kacchu. f.
Jack (fruit) panasa. m.
Keeps ṭhapeti. v.
Kept ṭhapesi. v.
Killed māresi. v.
Kills hanati ; māreti. v.
Kindled jālesi. v.
Kindles jāleti. v.
King bhūpāla ; bhūpati. m.
Knee jāṇu ; jaṇṇu. m.
Knot gaṇṭhi. m.
Known ñāta. p.p.
Knower ñātu. m.
*Knower of the meaning atthañ-
ñū. m.*
Knows jānāti. v.
Lamp dīpa ; padīpa. m.
Large mahanta. adj.
Laughing hasanta. pr.p.
Laughs hasati. v.
Lead tipu. n.
Leader netu ; adhipati. m.
Leads neti ; nayati. v.
Leaf patta ; panna. n.

<i>Learns</i> ugganḥāti ; sikkhati. <i>v.</i>	<i>Medium</i> majjhima. <i>adj.</i>
<i>Leg</i> pāda. <i>m.</i>	<i>Memory</i> sati. <i>f.</i>
<i>Leopard</i> dīpi. <i>m.</i>	<i>Merchant</i> vāṇija. <i>m.</i>
<i>Leper</i> kuṭṭhī. <i>m.</i>	<i>Merit</i> puñña. <i>n.</i>
<i>Let him conquer</i> jayatu. <i>v.</i>	<i>Meritorious</i> puñṇavantu. <i>adj.</i>
<i>Let him cook</i> pacatu. <i>v.</i>	<i>Milk</i> khīra. <i>n.</i>
<i>Let him drink</i> pivatu. <i>v.</i>	<i>Million</i> dasalakkha. <i>n.</i>
<i>Let him go</i> gacchatu. <i>v.</i>	<i>Millionaire</i> setṭhī. <i>m.</i>
<i>Let him keep</i> ṭhapetu. <i>v.</i>	<i>Mind</i> citta. <i>n.</i>
<i>Let him protect</i> rakkhatu. <i>v.</i>	<i>Mindful</i> satimantu. <i>adj.</i>
<i>Let him say</i> bhāsatu. <i>v.</i>	<i>Minister</i> mantī. <i>m.</i>
<i>Let him put in</i> pakkhipatu. <i>v.</i>	<i>Monastery</i> vihāra ; ārāma. <i>m.</i>
<i>Let it be</i> bhavatu ; hotu. <i>v.</i>	<i>Money</i> mūla. <i>n.</i>
<i>Light</i> āloka. <i>m.</i>	<i>Monk</i> bhikkhu ; muni. <i>m.</i>
<i>Lightning</i> vijju. <i>f.</i>	<i>Monkey</i> vānara ; kapi. <i>m.</i>
<i>Lion</i> sīha. <i>m.</i>	<i>Month</i> māsa. <i>m.</i>
<i>Lioness</i> sīhī. <i>f.</i>	<i>Moon</i> canda ; sasi. <i>m.</i>
<i>Liquor</i> surā. <i>f.</i>	<i>Morning (in the)</i> pāto. <i>ind.</i>
<i>Little</i> appaka ; paritta. <i>adj.</i>	<i>Mother</i> ammā ; mātu. <i>f.</i>
<i>Lived</i> vuttha. <i>p.p.</i>	<i>Mother-in-law</i> sassu. <i>f.</i>
<i>Living</i> vasanta. <i>pr.p.</i>	<i>Mountain</i> giri. <i>m.</i>
<i>Long</i> dīgha. <i>adj.</i>	<i>Mouth</i> mukha ; vadana. <i>n.</i>
<i>Looks at</i> oloketi ; passati. <i>v.</i>	<i>Multitude</i> parisā. <i>f.</i>
<i>Looking at</i> passanta ; olokenta. <i>pr.p.</i>	<i>Near</i> santika. <i>adj.</i>
<i>Lord</i> adhipati ; sāmī. <i>m.</i>	<i>Neck</i> gīvā. <i>f.</i>
<i>Lotus</i> paduma. <i>n.</i>	<i>Night</i> ratti. <i>f.</i>
<i>Low</i> nīca. <i>adj.</i>	<i>Nine</i> nava. 3.
<i>Maiden</i> yuvati ; taruṇī ; ku- mārī. <i>f.</i>	<i>Nineteen</i> ekūnavīsati. <i>f.</i>
<i>Man</i> nara ; purisa ; manussa. <i>m.</i>	<i>Ninth</i> navama. <i>adj.</i>
<i>Many</i> bahu ; bahuka. <i>adj.</i>	<i>Ninety</i> navuti. <i>f.</i>
<i>Mare</i> vaḷavā. <i>f.</i>	<i>Ninety-nine</i> ekūnasata. <i>n.</i>
<i>Market</i> āpaṇa. <i>m.</i>	<i>Ninety-six</i> channavuti. <i>f.</i>
<i>Measures</i> miṇāti. <i>v.</i>	<i>Nose</i> nāsā. <i>n.</i> , ghāṇa. <i>f.</i>
	<i>Not</i> na. <i>ind.</i>
	<i>Not seeing</i> apassanta. <i>pr.p.</i>

Now idāni. *ind.*

Observer of precepts sīlavantu.
adj.

Ocean udadhi ; jalanidhi ; sin-
dhu. *m.*

Of the high caste kulavantu. *adj.*

Offered pūjesi. *v.*

Offering pūjā. *f.*

Offers pūjeti. *v.*

Old mahallaka. *adj.*

Omniscient sabbaññū. *adj.*

One eka. 3.

Once sakin ; ekakkhattu. *ad.*

One day ekadā. *ad.*

One who has a following gaṇī. *m.*

Oppressed pīlesi. *v.*, pīlita. *p.p.*

Oppresses pīleti. *v.*

Or vā ; atha vā. *ind.*

Other añña ; अपरा ; para. *adj.*

Over upari. *ad.*

Overlord pabbū. *m.*

Ox goṇa. *m.*

Paddy vīhi. *m.*

Palanquin dolā. *f.*

Path magga. *m.*

Patience khanti. *f.*

Peacock mayūra ; sikhī. *m.*

Physician vejja. *m.*

Pig varāha. *m.*

Pit āvāṭa. *m.*, kāsu. *f.*

Place ṭhāna. *n.*

Plantain kadalī. *f.*

Poet kavi. *m.*

Pond pokkharani. *f.*

Possessor of eyes cakkhumantu.
adj.

Possessor of long life dīghajīvī.
m.

Possessor of garlands mālī. *m.*

Possessor of an umbrella chattī.
m.

Power bala. *n.*

Powerful balavantu ; balī. *adj.*

Preached desita. *p.p.*

Preached desesi. *v.*

Preaches deseti. *v.*

Preaching desanā. *f.*

Precept sikkhāpada. *n.*

Progress vuddhi. *f.*

Protects pāleti ; rakkhati. *v.*

Pulls ākaḍḍhati. *v.*

Queen devī ; rājini. *f.*

Quickly sīghan ; khippan. *ad.*

Rain vutṭhi. *f.*, deva. *m.*

Rains vassati. *v.*

Ran dhāvi. *v.*

Rat ākhu. *m.*

Reason kārana. *n.*

Received laddha. *p.p.*

Reigns rajjan karoti. *v.*

Relation bandhu. *m.*

Remembering anussaranta. *pr.p.*

Renounces pabbajati. *v.*

Residing vasanta. *pr.p.*

Respects pūjeti. *v.*

Retinue parisā. *f.*

Rice taṇḍula. *n.*

Rice (boiled) odana. m.n.,
bhatta. n.
Rice gruel yāgu. f.
Rich dhanavantu. adj.
Ripe pakka. p.p.
Rises up udeti ; udḍeti. v.
River gaṅgā ; nadī. f.
Rock sela ; pāsāṇa. m.
Root mūla. n.
Rope rajju. f.
Rough khara. adj.
Running dhāvanta. pr.p.
Runs dhāvati. v.
Said vutta ; kathita. p.p.
Sand pulina. n., vālukā. f.
Sat nisinna. p.p.
Sat nisīdi. v.
Sayer vattu. m.
Says vadati ; bhāsatī ; ka-
theti. v.
Scale tulā. f.
School pāṭhasālā. f.
Science sattha. n.
Sea sindhu ; udadhi. m.
Sealing wax jatu. n.
Seat āsana. n.
Second dutiya. adj.
Seeks gavesati. v.
Seeing passanta. pr.p.
Sees passati. v.
Selling vikkiṇanta. pr.p.
Sells vikkiṇātī. v.
Sends peseti. v.
Separately visuṇ ; nānā. ind.

Serpent ahi ; dāṭhī ; sappā ;
bhogī. m.
Seven satta. 3.
Seventeen sattarasa ; sattadasa.
3.
Seventh sattama. adj.
Seventy sattati. f.
Seventy-nine ekūṇāsīti. f.
Seventy-two dvesattati ; dvisat-
tati. f.
Severally visuṇ. ind.
Shade chāyā. f.
Shadow chāyā. f.
Shallow uttāna. adj.
Shank jaṅghā. f.
Sharer bhāgī. m.
She sā. f.
She-bird sakuṇī. f.
She-crow kākī. f.
She-deer migī. f.
She-elephant hatthinī ; kaṇeru. f.
Ship nāvā. f.
Shop āpaṇa. m.
Skort rassa. adj.
Shrine cetiya. n.
Sickness vyādhi. m.
Sin pāpa. n.
Sinner pāpakārī. m.
Sister bhaginī. f.
Sitting nisīdanta. pr.p.
Sits nisīdati. v.
Six cha. 3.
Sixteen soḷasa. 3.
Sixteenth soḷasama. adj.

Sixth chaṭṭha. *adj.*
Sixty saṭṭhi. *f.*
Sixty-nine ekūnasattati. *f.*
Sixty-two dvāsaṭṭhi ; dvisaṭṭhi.
f.
Sky ākāsa. *m.*
Slave dāsa. *m.*
Slave woman dāsī. *f.*
Sleep niddā. *f.*
Sleeping sayanta. *pr.p.*
Sleeps sayati. *v.*
Slept sutta ; sayita. *p.p.*
Slept sayi. *v.*
Slowly samikaṇ. *ad.*
Small khuddaka. *adj.*
Society sabhā. *f.*
So evaṇ ; tathā. *ind.*
So far tāva. *ind.*
Soft mudu. *adj.*
Sold vikkiṇi. *v.*
Some eka. (Plur.) 3.
Son putta. *m.*
Soon sīghaṇ ; khippaṇ. *ad.*
Speech kathā. *f.*
Spoon kaṭacchu. *m.*
Stair sopāṇa. *n.*
Standing tiṭṭhanta. *pr.p.*
Stands tiṭṭhati. *v.*
Steals coreti. *v.*
Stick yaṭṭhi. *m.f.*, daṇḍa. *m.*
Stole coresi. *v.*
Stone silā. *f.*, pāsāṇa. *m.*
Stood ṭhita. *p.p.*
Stood aṭṭhāsi. *v.*
Street visikhā ; vīthi. *f.*

Strength bala. *n.*
Strictly daḷhaṇ. *ad.*
Strong balavantu. *adj.*
Student sissa. *m.*
Suddenly sahasā. *ad.*
Sugar sakkharā. *f.*
Sugar-cane ucchu. *m.*
Sun suriya ; ravi ; bhānu ;
 bhānumantu. *m.*
Sword asi. *m.*
Takes gaṇhāti. *v.*
Tall ucca. *adj.*
Tank vāpī. *f.*
Teacher garu ; satthu ; ācariya.
m.
Tear assu. *n.*
Temperate mattaññū. *adj.*
Ten dasa. 3.
Ten million koṭi. *f.*
Ten thousand dasasahassa. *n.*
Tenth dasama. *adj.*
That ta ; eta. *adj.*
The other itara. *adj.*
Then tadā. *ad.*
Thence tato. *ind.*
There tattha ; tatra ; tahiṇ. *ad.*
They te. *m.*
Thief cora. *m.*
Thigh satthi. *m.n.*
Thinks cinteti. *v.*
Thine tava ; tuyhaṇ.
Third tatiya. *adj.*
Thirst pipāsā. *f.*
Thirteen terasa ; telasa. 3.
Thirteenth terasama. *adj.*

<i>Thirty-nine</i> ekūnacattālisati. f.	<i>To-morrow</i> suve. ad.
<i>Thirty-three</i> tettiṅsati. f.	<i>Tongue</i> jivhā. f.
<i>Thirty-two</i> battiṅsati ; dvattiṅsati. f.	<i>Took</i> gaṇhi.
<i>This</i> ima ; eta. adj.	<i>To prepare</i> paṭiyādetuṇ. in.
<i>This person</i> ayaṇ. m.f.	<i>To smell</i> ghāyituṇ. in.
<i>This thing</i> idaṇ. n.	<i>To surpass</i> atikkamituṇ. in.
<i>Those things</i> tāni. n.	<i>To take</i> gaṇhituṇ. in.
<i>Thou</i> tvaṇ.	<i>Travelled</i> acari. v.
<i>Thought</i> cintesi. v.	<i>Tree</i> rukkha ; taru. m.
<i>Thousand</i> sahasa. n.	<i>Tries</i> ussahati. v.
<i>Thousand million</i> satakoti. f.	<i>Trouble</i> dukkha ; kasira. n.
<i>Three</i> ti. 3.	<i>Tusker</i> dāṭhī. m.
<i>Three hundred</i> tisata. n.	<i>Twelve</i> dvādasā. 3.
<i>Thunderbolt</i> asāni. f.	<i>Twelfth</i> dvādasama. adj.
<i>Thus</i> evaṇ. ind.	<i>Twentieth</i> vīsati. adj.
<i>Tightly</i> daḷhaṇ. ad.	<i>Twenty</i> vīsati. f.
<i>Till then</i> tāva. ind.	<i>Twenty-eight</i> aṭṭhavīsati. f.
<i>To be born</i> nibbattituṇ. in.	<i>Twenty-five</i> pañcavīsati. f.
<i>To bring</i> āharituṇ. in.	<i>Twenty-four</i> catuvīsati. f.
<i>To carry</i> harituṇ. in.	<i>Twenty-nine</i> ekūnattiṅsati. f.
<i>To collect</i> ocinituṇ. in.	<i>Twenty-one</i> ekavīsati. f.
<i>To cook</i> pacituṇ. in.	<i>Twenty-six</i> chabbīsati. f.
<i>To-day</i> ajja. ind.	<i>Twenty-three</i> tevīsati. f.
<i>To do</i> kātuṇ. in.	<i>Twenty-two</i> bāvīsati ; dvāvīsati. f.
<i>To drink</i> pivituṇ ; pātuṇ. in.	<i>Twice</i> dvikkhattuṇ. ad.
<i>To eat</i> bhottuṇ ; bhuñjituṇ. in.	<i>Two</i> dvi. 3.
<i>To gather</i> ocinituṇ. in.	<i>Two hundred</i> dvisata. n.
<i>To get</i> laddhuṇ ; labhituṇ. in.	<i>Umbrella</i> chatta. n.
<i>Together</i> ekato. ind.	<i>Unripe</i> āma. adj.
<i>To give</i> dātuṇ. in.	<i>Up</i> upari. ind.
<i>To go</i> gantuṇ. in.	<i>Us</i> amhe.
<i>Told</i> vutta ; kathita. p.p.	<i>Victor</i> jetu. m.
<i>Told</i> kathesi. v.	<i>Village</i> gāma. m.

<i>Virtue</i> sīla. <i>n.</i>	<i>Wide</i> vitthata. <i>adj.</i>
<i>Virtuous</i> sīlavantu; guṇavantu. <i>adj.</i>	<i>Wife</i> bhariyā. <i>f.</i>
<i>Vulgar</i> nīca. <i>adj.</i>	<i>Wins</i> jināti. <i>v.</i>
<i>Walked</i> acari. <i>v.</i>	<i>Wisdom</i> ñāṇa. <i>n.</i> , mati ; paññā ; buddhi. <i>f.</i>
<i>Walking</i> caranta. <i>pr.p.</i>	<i>Wise</i> paññavantu ; paṇḍita. <i>adj.</i>
<i>Walking stick</i> yaṭṭhi. <i>f.</i>	<i>Wise man</i> vidū ; viññū. <i>m.</i>
<i>Walks</i> carati. <i>v.</i>	<i>With</i> saha ; saddhiṃ. <i>ind.</i>
<i>Water</i> jala ; udaka ; ambu ; vāri. <i>n.</i>	<i>With difficulty</i> dukkhaṃ. <i>ad.</i>
<i>Water-lily</i> uppala. <i>n.</i>	<i>With many relations</i> bandhu- mantu. <i>adj.</i>
<i>Water-pot</i> ghaṭa. <i>m.</i>	<i>Woman</i> itthī ; nārī ; vanitā ; vadhū. <i>f.</i>
<i>We</i> mayaṃ ; amhe.	<i>Woman friend</i> sakhī. <i>f.</i>
<i>Wealth</i> dhana. <i>n.</i>	<i>Word</i> vācā. <i>f.</i>
<i>Weapon</i> ayudha. <i>n.</i>	<i>Work</i> kamma ; kammanta. <i>n.</i>
<i>Well</i> sādhukaṃ. <i>ad.</i>	<i>World</i> loka. <i>m.</i>
<i>Went</i> agacchi ; gacchi ; agami ; gami. <i>v.</i>	<i>Worshipped</i> vandita. <i>p.p.</i>
<i>Went back</i> paṭinivatti. <i>v.</i>	<i>Wounded</i> vaṇita. <i>p.p.</i>
<i>When</i> kadā. <i>ad.</i>	<i>Wounded</i> vaṇitam akāsi. <i>v.</i>
<i>Whenever</i> yadā. <i>ad.</i>	<i>Writes</i> likhati. <i>v.</i>
<i>Where</i> kattha ; kuhiṃ ? <i>ad.</i>	<i>Written</i> likhita. <i>p.p.</i>
<i>Wherever</i> yattha. <i>ad.</i>	<i>Yellow</i> pīta. <i>p.p.</i>
<i>Which</i> ya. (relative). 3.	<i>Yes</i> āma ; evaṃ. <i>ind.</i>
<i>Which of the many</i> katama. 3.	<i>Yesterday</i> hiyo. <i>ad.</i>
<i>Which of the two</i> katara. 3.	<i>You</i> tumhe.
<i>Will go</i> gaṃissati ; gacchis- sati. <i>v.</i>	<i>Young</i> taruṇa ; bāla ; dahara. <i>adj.</i>
<i>White</i> seta. <i>adj.</i>	<i>Young one</i> susu. <i>m.</i>
<i>Who</i> ko ? (Stem ka). 3.	<i>Young woman</i> taruṇī ; yuvati. <i>f.</i>
<i>Whose</i> kassa ?	<i>Your</i> tumhākaṃ.
<i>Why</i> kasmā ? <i>ind.</i>	

